

Advice to a Son.

The Young Man's OR *Young Lady's*
Directions

For your better Conduct,

*Through the various
and most important Encounters
of this Life.*

Under these Generall Heads.

- I. Studies, &c.
- II. Love and Marriage.
- III. Travell.
- IV. Government.
- V. Religion.

Conclusion,

The Fifth Edition.

O X F O R D.

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versity, for *Thomas Robinson*. 1656.

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where the virtue of Women. It can-



to be play for the White-

To the READER.

For the good of Posterity, I have

longed to see this Edition

liberty of these times hath afforded

He having already (in three

quarters of a year) thrice

run the Gantlet, with-

out receiving any conside-

erable Stripes, I have, in requital of so

much candor (denyed to more desert)

made, not onely a considerable en-

largement to the former Impressions,

but published diverse other things in a

New Peece, whereby I shall be fully

satisfied, whether the applause already

given be due to Fortune or Judg-

ment; which there is some cause to

question in relation to the generality,

who are reported to roll their eyes

most on that sheet, by some under-

stood (though never intended) to

To the Reader.

asperse the vertue of Women. It cannot be denied, but as I did then, in imitation of Sea-men by designe, so I may perhaps now cast out some empty stusse, to find play for the Whale-mouth'd gapers after Levity; least they should spoile the voyage, which, for the good of Posterity, I have so long made, beyond those Pillars, the liberty of these times hath afforded wisdom a larger Passport to travell, then was ever able formerly to be obtained, when the world kept her fettered in an implicit Obedience, by the three-fold cord of Custome, Education and Ignorance.



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To his Son.

Son,

Have forbore to see your Name
on the Forehead of these Apho-
rismes, not that I am ashamed
either of Them or You; but for such like
Reasons.

First, because some Truths, I here in-
deavour to make legible, the Tyranny of
Custom and Policy labours to conceal;
as destructive to the Project of Govern-
ment; and therefore unlikely to passe by
wise men, without a formall reproofe;
who have been long since taught by un-
erring Experience, That Ignorance draws
with the least reluctancy in the yoke
of Obedience; being of so sheepish a Na-
ture, as she is no bodies foe but her owne.

Next, to spare you the trouble of ar-
ming your Reason, in way of defence, upon
every Alarm They may receive from
the Censures of wiser or weaker Judge-
ments: For not carrying the markes of
your particular Interest, you may stand, as
it were, unseen, behind the Curtaine of In-
differency, and beare, without blushing,

To his Son.

the Opinions of others, if Chance or your Will should please to make Them the object of their Discourse.

Amongst whom, if any accuse them, as too cheap and obvious; they are unadvised Questioners of their owne Charter, in case they should be Fathers: who were never deny'd yet the freedome, to teach their Children to manage an Hobby-horse: without offering violence to Gravity or Discretion.

Neither do we so ordinarily fall, through the unevennesse or difficulty of the Way, as carelesnesse and ignorance in the Journals of former Experience: This makes it the greatest demonstration of Paternall Affection, like the Pelican; so dissect my selfe before you, and by ripping up mine owne Bowels, to let you see where the defects of Humanity reside; which are not onely the occasions of many corporeall Dis-eases, but of most of the Misfortunes accompanying this Life.

And though in passing through so much weaknesse, they are rendered more deficient, than considered in their owne Nature, in truth they are, Yes, being the best I am able

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To his Son.

to afford you, They cannot but be looked upon (by you) for as lively a Monument of my Love, as if they bare the Magisterial Impresse of a works of Solomons.

And in regard of Time, none can be more opportune then this, in which men carry breasts of Steele against those of their owne Profession (some niceties excepted) under the imperious pretence of Religion.

If any blinded with Ignorance, or misled by a more candid Nature, should engage for the sufficiency of These, or any thing else I have writ, that may perhaps hereafter be made publike: I am conscious of too many flaws in my selfe, to be swell'd beyond my naturall proportion.

Your sake alone produced Them, that during the little time I have to live, you might turne to my Judgment, upon all occasions, without Tronble; and converse with me being dead without Feare.

There is no great difference betweene good daies, and evill, when past; yet if thus fortified by the Advice of a Father, no lesse then the Prayers of an incomparable indulgent Mother, you should breake out into Extravagancies, presuming on the Opinion

To his Son.

of your own Judgment, and the mediation of our Love, (Though it would be the severest Curse remaining in the custody of Fortune, yet unlaid upon me:) I doubt not but to receive more Comfort, from a Patience able to beare it, then you shall from a Repentance sufficient to blot it out.

But it is neither Delight in me, nor Charity unto you, by Jealousy to antedate Crimes never yet committed; I desire you therefore to take these Admonitions, as markes to sayle by, not for presages of Shipwrack.

For any Faults escaped here, through hast, or other infirmity, I hope your Love will be large enough to cover them; not exposing, out of Ostentation or Idleness, your Fathers Shame: whereby not only what is perfect may prove usefull, but the very mistakes and Blots obtaine as great a Desigue, by exercising your wit and industry in their Emendation; which I expect you should faithfully performe in relation to These, or any thing else you find, may traduce the Credit or stain the Memory of

Your loving Father, &c.

ADVICE TO A SON.

I. STUDIES, &c.



Though I can never pay enough to your Grandfather's Memory, for his tender Care in my Education, yet I must observe in it this Mistake; That by keeping me at home, where I was one of my young Masters, I lost the advantage of my most docile Time. For not undergoing the same Discipline, I must needs come short of their Experience, that are bred up in Free-Schools; who, by plotting to rob an Orchard &c. run through all the Subtilties required in taking of a Town: being made, by use familiar to secrecy, & Compliance with opportunity; Qualities never after to be attained at cheaper rates, then the hazard of all, whereas these see the danger of Trusting others: and the rocks they fall upon, by a too obstinate adhering to their owne imprudent Resolutions: and all this, under no higher penalty then a Whipping:

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And

And tis possible, this Indulgence of my Father might be the cause, I afforded him so poore a Returne, for all his Cost.

But Though *Children* attain to an exacter *knowledg*, both of *Themselves*, and the *World*, in *Free* and populous *Schools*, then under a more solitary *Erudition*; Yet I thinke the *Charity* of our *Forefathers* in nothing so much mistaken, as in the vast summes they employed in these (more seeming then reall) *Pious uses*; which now much redounds to the prejudice of the *Plough* and the more beneficiall *Manufactures* of our Nation: The sons of the *Manns* lying so long under this *lazy course*, that they are rendered ever after resty to *Travell* and *Labour*; which fills the *Common-wealth* with *Thieves* and *Beggars*; no way to be prevented, but by garbling out of them all *Boyes* of an *incapacity*, and retaining none that make not more then an ordinary demonstration of an extraordinary propensity to *learning*: since through the contrary *Practice*, wee lie under the

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I. Studies. &c.

the Curse *Jeroboam* brought upon *Isra-*
el: For by making *the meanest of the Peo-*
ple, both for Parts and Birth, and so of
the least credit, *Priests*, Religion is now
fallen into contempt.

2. As your Education hath beene
befriended by a *Foundation*, so you
may endeavour the Requital, if God
makes you able: However, let not the
contrary afflict you, since it is observed
by some, That *his name who burnt the*
Temple of Diana, outlasted theirs that
built it; a fortune God grant may never
fall upon our *Universities*! Neverthe-
lesse, if *Zeale*, over-heated in the narrow
hearts of men ignorant and covetous,
should dry up the *Fountaines of Lear-*
ning, by appropriating their *Revenues*,
and demolishing those *Monuments*
(to the fame of which foraine Nati-
ons resort in Pilgrimages, for to offer
up honour and admiration to these
Shrines, never empty of glorious Spi-
rits, and returne more loaden with
Satisfaction, then they could possibly
bring Prejudice) yet she should pull
downe no more, then she had former-
ly

ly raised, when incited, by a contrary affection, to Chsity and Knowledg: therefore, a provocation not strong enough to distemper a wise mans patience; who may easily observe, in his owne or precedent bookes of Experience, as great Maps of *Devastation*: For, if *one Age* did not *level*, what *another* had *erected*, Variety were lost, and no meanes left to render the present or future Generations famous or infamous. However such as, by disoblising Learning and good Wits, frown upon their Painters, cannot expect, their Pictures should be conuaid true or faire to Posterity!

3. Let not an over-passionate prosecution of Learning draw you from making an honest *improvement* of *your Estate*; as such do, who are better read in the bignesse of the whole Earth, than that little Spot, left them, by their friends, for their support.

4. A *mixt Education* *sutes* *Imploymen* *best*. *Scholars* and *Citizens*, by a too long plodding in the same track, have their *experience* seldome dilated beyond

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beyond the Circle of a narrow Profession: of which they carry so apparent marks, as bewray, in all Places, by their *Words* and *Gestures*, the *Pea* and *Company* they were brought up in: so that all waies of Preferment are stopped against them, through others prejudice, or their owne naturall insufficiency: it being ordinary, in their Practice, to mistake a wilfull *Insolency* for a resolute *Confidence*, and *Pride* for *Gravity*. The shortnesse of the *Tied*, their long restraint confin'd them to, not affording convenient roome to take a decent measure of *vertue* and *vice*. So by using others as they were dealt with themselves, *repute* is lost when they come to command: as being justified in History, that *slaves*, after they have forgot all feare of the *sword*, cannot shake of the terror of the *whip*. Therefore few not freely educated, can weare decently the habit of a *Court*, or behave themselves in such a mediocrity, as shall not discover too much *Idolatry* towards those in a superior orbe, or disdain in relation

relation to such as Fortune, rather than Merit hath possibly placed below them.

5. I have observed in *Collegiate discipline*, That all the *Reverence to Superiours*, learn'd in the Hall or Chappell, is lost in the irreverent discourse you have of them in your Chambers: by this, you leave the *principall businesse of Youth* neglected; which is, *to be perfect in Patience and Obedience*: Habits nowhere so exactly learned, as in the *foundations* of the *Jesuites*, could they be fetcht thence without prejudice to Religion or Freedom.

6. If a more profitable employment pull you not too soone from the University, make some inspection into *Physick*; which will add to your welcome, where ever you come; it being usuall, especially for Ladies, to yeeld no lesse reverence to their Physitians, then their Confessours: Neither doth the refusall of Fees abate your profit proportionably to the advancement it brings to your Credit. The Intricacy of the Study is not great: after an exact knowledge

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ledge in *Anatomy* and *Drugs* is attained: not hard, by reason of the late helps. Yet I Advise you This, under such Caution, as not to *Imagine the Diseases you read off, inherent in your selfe;* as some melancholicke young men do, that make their first Experiments upon their owne bodies, to their perpetuall detriment: Therefore you may live By, not Upon *Physick*.

7. Do not prosecute beyond a superficial knowledge, any *Learning* that moves upon no stronger legges, then the tottering basis of *conjecture* is able to afford it; For though you may please your selfe in your owne conceit, it will not be so easie to satisfie others; The capacity of the ignorant lying as much below such Speculations, as the more knowing are above them: there remaining to all, in things dubious, a power to reject, or admit what opinions they please. Therefore no *Study* is worth a mans whole employment, that comes not accompanied with *Profit*, or such unanswerable *Reasons*, as are able to silence all future debate; Not
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to be found out of the List of the *Mathematicks*, the Queen of Truth, that imposeth nothing upon her Subjects, but what she proves due to believe by infallible demonstration: The onely knowledge we can on earth gaine, likely to attend us to Heaven. As for *other humane Learning*, so much of it as is not hewed out of this rock, is nothing but Lumber and Formes, owned for the majesty and employment only of *Academies*, and of little better use then to find Discourse by the fiers side. Yet though it cannot be denyed, that *Number*, and *Measure*, were all the Journey-men God had during his six dayes labour; my memory reacheth the time, when the Generality of People thought her most usefull branches; *Spells*, and her *Professors*, *Limbs of the Devill*; converting the Honour of *Oxford*, due for her (though at that time slender) proficiency in *this Study*, to her shame: Not a few of our then foolish *Gentry*, refusing to send their Sons thither, lest they should be smattered with the *Black Art*; a terme found out

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out by a no lesse darke *Ignorance*, the onely enemy to this Angelicall knowledge. Nor is this a prodigie in the circulation of Time, as might easily be instanced, did discretion allow the same liberty to the dissectors of the present age, as she doth for those past: Neither can you make application of any example better, then of this, to dissuade you from affording an immoderate proportion of Benevolence, or Malignity in relation to any thing, or there condemne or approve.

8. *Huge Volumes*, like the Oxe roasted whole at *Bartholmew Fairst*, may proclaime plenty of Labour and Invention, but afford lesse of what is delicate, savory and well concocted, then smaller Peices: This makes me thinke, that though, upon occasion, you may come to the Table and examine the bill of Fare, set downe by such *Authors*; yet it cannot but lessen ingenuity, still to fall aboard with them; *Humane sufficiency being too narrow, to inform with the pure Souls of Reason, such vast Bodies.*

9. As

9. As the Grave hides the Faults of *Phisick*, no lesse then Mistakes, Opinion and contrary applications are known to have enriched the Art withall: so many old *bookes*, by like advantages rather then desert, have crawled up to an esteeme above *new*: It being the businesse of better heads perhaps then ever their writers owned, to put a glorious and significant *gloss* upon the meanest conceit or improbable opinion of *Antiquity*: Whereas *Modern Authors* are brought by *Criticks* to a strict account for the smallest semblance of a mistake. If you consider this seriously, it will learne you more moderation, if not wisdom.

10. Be conversant in the *Speeches*, *Declarations* and *Transactions* occasioned by the *last Wars*: out of which more naturall and *usefull knowledge* may be sucked, then is ordinarily to be found in the mouldy Records of *Antiquity*.

When I consider, with what *Contradiction Reports* arrived at us, during

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ring our late civill Wars: I can give the lesse encouragement to the reading of *History: Romances*, never acted, being borne purer from Sophistication then Actions reported to be done, by which posterity hereafter, (no lesse then Antiquity heretofore) is likely to be led into a false, or at best, but a contingent believe. *Cesar*, though in this happy, that he had a Pen able to grave into neat language what his Sword had first more roughly cut out, may in my judgment, abuse the Reader: For he, that for the honour of his owne Wit, doth make people *speak better*, then can be supposed men so barbarously bred were able, may possibly report they *fought worse*, then really they did. Of a like value are the *Orations* of *Thucydides*, *Livy*, *Tacitus* and most other Historians: which doth not a little prejudice the truth of all the rest.

Were it worthy or capable to receive so much illumination from one never made welcome by it, I should tell the World (as I doe you) *There is*

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as little reason to believe, Men know certainly all they write, as to thinke they write all they Imagine; and as this cannot be admitted without danger, so the other, though it may in shame be denied, is altogether as true.

II. A few books well studied, and thoroughly digested, nourish the understanding more, then hundreds but gargled in the mouth, as ordinary Students use: And of these *Choyes* must be had answerable to the Profession you intend: For a States-man, French Authors are best, as most fruitfull in Negotiations and *Memoires*, left by publick Ministers, and by their Secretaries published after their deaths: Out of which you may be able to unfold the Riddles of all States: None making more faithfull reports of things done in all nations, then *Embassadors*, who cannot want the best Intelligence, because their Princes Pensioners unload in their bosomes, all they can discover: And here, by way of prevention, let me informe you, that some of our late *Embassadors* (which I could name) im-

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paired our affaires, by treating with
forraine Princes in the language of the
Places by which they did not only
descend below their Masters dignity,
but their own discretion: betraying
for want of words or gravity, the
intrinick part of their Employment:
and going beyond their Commission,
oftener by concession, than confining
themselves within it, or to it; the
true Rule for a Minister of State, not
hard to be gained by a resolute con-
test: which if made by an Interpreter,
he, like a medium, may intercept the
shame of any impertinent speech,
which eagernesse or indiscretion may
let slip: Neither is it a small advantage
to gaine so much time for deliberati-
on, what is fit farther to urge: It
being besides, too much an honou-
ring of their Tongue and under-
valuing your owne, to professe
your selfe a Master therein, espe-
cially since they scorne to learne
yours. And to shew this is not groun-
ded on my single Judgment, I have of-
ten been informed, that the first and wis-
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Self Earle of Pembroke, did returne an Answer to the Spanish Embassador, in *Welsh*, for which I have heard him highly commended. It is an Aphorisme in *Physick*, That *unholtsome Aires*, because perpetually suck'd into the lungs, do *distemper health more then censure Diet*, used but at set times; The like may be said of *Company*, which if good, is a better Refiner of the Spirits, then ordinary Bookes.

13. Propose not them for patternes, who make all places rattle, where they come, with *Latine and Greeke*; For the more you seeme to have borrowed from *Bookes*, the poorer you proclaim your naturall Parts, which only can properly be called your owne.

14. Follow not the tedious practice of such as seeke *Wisdom* only in *Learning*: not attainable but by *Experience* and naturall Parts. Much *Reading*, like a too great repletion, stopping up, through a confluence of diverse, sometimes contrary, *Opinions*, the Access to a nearer, newer and quicker

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quicker *Invention* of your own. And for *Quotations*, they resemble *Sugar in wine*, marring the naturall tast of the liquor, if it be good, if bad, that of it selfe; such *patches* rather making the *rent* seeme greater, by an interruption of the stile, then lesse, if not so neatly applyed as to fall in without *drawing*: Nor is any *Thiefe* in this kind sufferable, who comes not off, like a *Lacedemonian*, without discovery.

15. Spend no time in reading, much lesse writing *Strong-lines*: which like *rough meat*, aske more paines and time in *chewing*, then can be recompensed by all the *nourishment* they bring.

16. Books *shally writ* debase your stile: the like may be truly objected to *weak Preachers*, and *ignorant Company*. Pennes improving, like *childrens legges*, proportionally to their *Exercise* (so as I have seen some stand amazed at the Length of their own reach, when they came to be extended by *Employment*;) This appeared in the late King *Charles*; who, after his
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more imperious destiny, had placed him under the Tutorage of an unavoidable necessity, attained a *Pen* more Majestically, then the *Crown* he lost. And, though *King James* had such an over esteeme of his owne *Learning*, that he Imagined all who deserved in that kind, rob'd the Monument he sought to build to his Fame: the Foundation of which he fondly conceited to have laid in the Opinion of the World by his Printed *Bookes*, believing they would be valued by impartial Posterity, at the same rate his Flatterers set them up to in his life time. Yet in this he was so far exceeded by his *Son*, that all that come after may learn, *Experience is a better Tutor then Buchanan.*

17. The way to *Elegancy of stile*, is to employ your pen upon every Errand; and the more triviall and dry it is, the more Brains must be allowed for Sauce: Thus by checking all ordinary Invention, your Reason will attaine to such a habit, as not to dare to present you but with what is excellent: & if void of *Affecta-*

Affectation, it matters not how mean the subject is, There being the same Exactness observed, by good Architects, in the structure of the Kitchen, as the Parlour.

18. When business or Complement calls you to write Letters, Consider what is fit to be said, were the Party present, and set downe That.

19. Avoid Words and Phrases likely to be learned in base company, lest you fall into the Error, the late Archbishop *Land* did: who, though no ill speaker, yet blunted his repute by saying in the Star-chamber, *Men entered the Church, as a tinker and his Bitch do an Ale-house*. But this may easily be declined by those who read for their imitation the incomparable lines of the late King, written in a stile as free from affectation as levity.

20. The small reckoning I have seen made (especially in their life time) of excellent Wits, bids me advise you, that if you find any delight in writing to goe on: But, in hope to please

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or satisfie others, I would not black the end of a quill: For long experience hath taught me, That *Builders* alwaies and *Writers* for the most part spend their money and time in the purchase of *Reprooffe and Censure* from envious Contemporaries, or selfe conceited Posterity. He that gets the good word of his Reader, hath nothing else to look for, nor ask: Therefore if you should happily attain your end, Imitate an active Gentleman, I knew, who passing by such as threw the *Barre*, would take it up and pitch it as farre as he was able, the first time, & so leave them: Now few could overthrow him; and such as did, came short in credit: Because it was the generall Opinion, that he who, without untrussing, or making such a preparation as the *Clownes* use to doe, could, at the first go so farre, must needs with an other essay or two, have out-gon them all; though in truth he could not. Thus had he not only his own strength, but the Peoples, which lies in Opinion, to advance him.

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21. Be not frequent in *Poetry*, how excellent soever your veine is, but make it rather your *Recreation*, then *Businesse*: Because, though it swells you in your own opinion, it may render you lesse in that of wiser men, who are not ignorant, how great a masse of *Vanity*, for the most part coucheth under this *Quality*, Proclaiming their *Heads*, like ships of war, richer in *Trimming*, then *Lading*.

It is incident to many, but as it were naturall with Poets, to think others take the like pleasure in hearing, as they do in reading their owne inventions. Not considering, that the generalitie of eares are commonly stopped with prejudice or Ignorance: Neither can the *Understandings* of men, any more then their *Tasts*, be wooed to find a like savour in all things; one approving what others condemne, upon no weightie an account, then the sing'e score of their owne *Opinions*. Yet some, like infirme people, make it the chiefe part of their entertainment, to shew strangers their gowry *Lines* in which they

they doe not seldome become more unhappy, then those really diseased, who by such boldnesse doe sometimes heare of a *Remedy*, whereas the others render themselves incurable: For though neat *Wits* like faire *Ladies*, may take a Pleasure in making communicable the Beauty of their Parts: yet they both appeare most gratefull, when they are obtained with struggling and blushing.

22. The art of *Musick* is so unable to refund for the Time and Cost required to be perfect therein, as I cannot thinke it worth any serious endeavour: The owner of that Quality being still obliged to the trouble of calculating the difference, betweene the morose humour of a rigid Refuser, and the cheap and prostituted levity and forwardnesse of a mercenary Fidler: Deniall being as often taken for Pride, as a too ready compliance falls under the notion of Ostentation: Those so qualified seldome knowing when it is time to begin, or give over: especially *Women*, who doe, not rarely decline

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cline in modesty, proportionably to the progresse they make in *Musick*, such (if handsome) being *Traps baited at both Ends*, and catch strangers as often as their husbands, no lesse tired with the one then the other.

23. Weare your *Cloaths neat*; exceeding, rather then comming short of others of like fortune; a charge born out by Acceptance where ever you come: Therefore spare all other ways rather then prove defective in this.

24. Never buy but with ready money; and be drawne rather to fix where you find things Cheap and Good, then for Friendship or Acquaintance, who are apt to take it unkindly, if you will not be cheated. For if you get nothing else, by going from one Shop to another, you shall gaine Experience.

25. Next to Cloathes, a good Horse becomes a Gentleman; in whom can be no great losse, after you have got the skill to choose him, which once attained, you may keep you selfe from being cozened, and pleasure your friend: The greatest danger is *Hast*; I never lov'd to

fix on one *Fat*, for then I saw him at the best, without hope of improvement; If you have fallen on a *bargaine* not for your turne, make the Market your Chapman, rather then a Friend.

26. *Gallop* not through a *Towne* for feare of hurting your selfe or others: Besides the undecency of it; which may give cause to such as see you, to thinke your Horse, or Braines, none of your owne.

27. *Wrestling* and *Vauling* have ever been looked upon by me, as more usefull then *Fencing*; being often outdard'd By Resolution, because of the vast difference between a Foyn and a Sword, an House, and a Field.

28. *Swimming* may save a man, in case of necessity; though it looseth many, when practised in wantonesse, by increasing their confidence; Therefore, for Pleasure exceed not your depth and in seeking to save another, beware of drowning your selfe.

29. Though *Machiavell* sets down *Hunting* and *Hawking* in the Bill of Advice he prescribes to a Prince, as not onely

only the wholsomeſt and cheapeſt
Diverſions, both in relation to him-
ſelfe and his people, but the beſt Tu-
tors to Horſmanſhip, Stratagems and
Situations on which he may have after
occaſion to place an Army. Yet theſe
are ſo much in the diſpoſitiõ of Chance
(the moſt delightfull part being wholly
managed according to the ſenſe of the
creature) that by ſuch croſſe accidents,
as do not ſeldome intervene, ſtormes
of Choler are often raiſed, in which
many humours ſaſh out, that in a
greater ſerenity prudence would un-
doubtedly conceale: ſo as I could name
ſome, reputed owners of an habit of
Policy, more ruſſed, and farther put
out of their bias by a ſmall rub ly-
ing in the way of their pleaſure, then a
greater could cauſe in that of their Pro-
fit. And as ſiniſter events in theſe Paſ-
times deject a man below the ordina-
ry levell of diſcretion, ſo a happy ſuc-
ceſſe doth as often wind him up to ſuch
a joviall pinne, that he becomes a fa-
miliar Companion to thoſe who can
informe his judgment in little, but

what signifies nothing, and whom in a more reserved temper he would think it tedious to heare; yet cannot after shake off their acquaintance without incurring the censure of Pride or Inconstancy. Neither am I led to this opinion by any particular disaffection, but out of the greater reverence I bear to the wisdom of Sir Phillip Sidney, who said, that *Next Hunting he liked Hawking worst*. However though he may have fallen into as hyperbolicall an extreme, yet who can put too great a scorne upon their folly, that to bring home a raskall Deere, or a few rotten Conneyes, submit their Lives to the will or passion of such as may take them, under a penaky no lesse slight, then there is discretion shewed in exposing them.

30. Such as are betrayed, by their easie nature, to be ordinary *Security* for their Friends, leave so little to themselves, as their Liberty remains ever after arbitrary at the will of others. Experience having recorded many (whom their Fathers had

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had left elbow-room enough) that have, by *Suretieship*, expired in a Dungeon. But if you cannot avoid this Labyrinth, enter no farther then the thread of your owne stock will reach; the observation of which will, at worst, enable you to baile your selfe.

Let not the *Titles of Consanguinity* betray you into a prejudiciall Trust: No blood being apter to raise a Fever, or cause a Consumption sooner in your poore Estate, then that which is nearest your owne; as I have most unhappily found, and your good Grandfather presaged, though God was pleased to leave it in none of our powers to prevent: nothing being truer in all *Solomon's Observations*, then that *A good Friend is neerer then an unnaturall Brother*.

31. He that lends upon publike Faith is *Security* for his owne mony; and can blame none more then himselfe, if never paid; Common Debts, like common Lands, lying ever most neglected.

32. Honesty treats with the World upon such vail disadvantage, that a

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Pen is often as usefull to defend you as a *Sword*, by making *Writing* the witness of your *Contracts*: For where Profit appears, it doth commonly cancell the Bands of Friendship, Religion, and the memory of any thing that can produce no other register, then what is verball.

33. In a case of importance, heare the *Reasons* of *Others* pleaded, but be sure not to be so implicitly led by their judgments, as to neglect a greater of your *Own*: As *Charles* of *England* did, to the losse of his Crowne, For as the ordinary Saying is, *Count money after your Father*; So the same Prudence adviseth, to measure the Ends of all Counsells; though uttered by never so intimate a *Freind*.

34. Beware neverthelesse of thinking your selfe *Wiser* or greater then you are. *Pride* brake the *Angels* in *Heaven*, and spoiles all heads we find crackt here; for such as observe those in *Bedlam*, shall perceive their *Fancies*

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to beat most upon mistakes in Honour, or Love. The way to avoid it, is, duely to consider, how *many* are *above* you in *Parts*, yet *below* you in *Condition*: And that all men are ignorant in so many things; as may justly humble them, though sufficiently knowing to barre out despaire.

Shun *Pride* and *Basenesse*, as Tutors to contempt; the first of Others, the latter of your selfe: A haughty Carriage putting as well a meanesteeme on what is praise worthy in you, as an high Excise on that appears amisse, *every one* being *more inquisitive* after the *Blemishes*, then *Beauties* of a *Proud Person*; whereas the *Humble Soule* passeth the strictest Guards, with more faults, like the faire mouth'd Traveller, without scorne, or so much as searching.

Though it be common with the King of Heaven, to *Punish the wicked* and *Reward the good*; yet we find him said to *Resist* no vice, but *Pride*, nor *Exalt* other vertue, then *Humility*: That being the onely
Sin

Sin we read of, ever brake into his Court, unwashed by forgiveness; where she became the first precedent of God's lessening his Familie, and the Foundresse of Hell. Nor are his Vicegerents upon Earth more auspicious to a *lofty* looker, for any affection they do naturally beare to it, or it's owners: though sometimes they dissemble their dislike, out of the use they make of such good Parts, as have the ill fortune to be so accompanied. This vice being taken as intrusion upon *Majesty*, the onely birthright of Princes. Therefore (deare Sonne) let not the apprehension of your merit lead you up to this pinnacle, from whence many have fallen, to their utter ruine. Nothing you find about you being your owne, but scraps stollen from Bookes, and begged, or rather dearly bought of Experience: This proves the vanity of Pride, that though she is able to boast of no more then she
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hath received (the Hive being possibly alter'd, but not the Honey) Yet she is ravished so with the conceit of what she hath (a contemplation befitting only the Lord of all things) as to neglect a supply of what is wanting: which justly summed up amounts to more, then the abilities of any one man are able to reach.

35. King James used to say of a Person in a high place about him that he ever trembled at his approach, it minded him so of his *Pedagog*. Truth is, a *supercilious aspect* might be more lutable to the Court of Spaine, where men seeme wiser then they are, then that of *England*, where they for the most part were wiser, then at first sight they appeared to be: No Princes delighting to see *Anxiety* painted before them, when free from perturbation themselves: no more then a joyfull countenance, when their affaires or humour calls for a contrary aspect: to which a courtier is bound in wisdom.

dome so sute his *Gestures*; who are more generally pleased with a *Sanguine complexion*, then such as owne a *dismall and melancolly look*. But *Kings* are *Heteroclites*, and so farre from being comprized under generall Rules, that it is not possible sometimes for Patience her selfe to decline their Malignity, or find a temperament sutable unto them: onely this I leave you as an Experimented Aphorisme, that at all times, but especially when good or bad *newes* is expected, such as *whisper*, make any *sudden noise*, or *approach hastily* to the Throne, put them in disaray, either deluding their Hopes, or anticipating their Fears. In a word, the best way to keep you in esteem with great ones, is, to observe such a mannerly circumspection, as your *accesses* may be neither terrible, nor tedious.

36. To *whisper* with another, in company of your betters, is *uncivill*, and the more eminent the person is, the greater suspicion it raiseth, who owne an interest in the exposition of all things done

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done or said in his presence by meaner men. Nor is it safe to powre a *secret* publikly into the eare of a *Prince*, at the suit of a lesse weighty occasion, then that of an unavoidable necessity: such *Intimacy* alaruming not onely the suspicion of Enemies, but the envy of Friends; since every one his eyes chance to glance upon, during your discourse, imagins himselfe the subject treated about: The pride, a *Secretary* of State took in this seeming, but not seldome, destructive Honour, did in my time so perplex the *Minion*, as he procured his ejection, without affording any other reason, then his *whispering with the King*, in his presence taken then for an high presumption, however it may seeme now the formes of Honour are altered.

37. When you *Speake* to any (especially of *Quality*) looke them full in the Face; other Gestures bewraying want of Breeding, Confidence, or Honesty; Dejected eyes confessing, to most judgments, guilt, or folly.

38. *Impudence is no Versue, yet able*

so bigger them all; being for the most part in good plight, when the rest starve; and capable of carrying her followers up to the highest Preferments; found as usefull in a Court, as Armour in a Camp. *Scotchmen* have ever made good the truth of this, who will go further with a shilling, then an *English-man* can ordinarily passe for a crowne.

39. I do not find you guilty of *Covetousnesse*; neither can I say more of it, but that like a *Candle, ill-made*, it smothers the splendor of an happy *Fortune* in its owne grease:

Yet live so frugally; if possible, as to reserve something, may enable you to grapple with any future contingency. Provide in youth, since *Fortune* hath this proper with other common Mistresses, that she deserts *Ages*, especially in the Company of *Want*.

But I need not use other perswasions unto you concerning *Thrift*, then what the straitnesse of your owne *Fortune* points you to; more contracted by others *Covetousnesse* than my *Prodigality*.

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Tis generally said of the *Fox*, that he supplants the *Badger*, and nestles himselfe in his Den. What may be pure Nature in him, wise *Seneca* adviseth for the highest Prudence, rather to purchase a *House* ready built, then endure the tedious and troublesome expectation and *Charge* attending the most diligent and able *Contriver*: who cannot find so much pleasure in seeing his Ide^s as brought into forme, as he shall meet discontent from the mistakes of his Commands, Greatnesse of the Expence, and Idlenesse of the Workmen; who the better to draw men into this Labyrinth, make things appeare more cheap and easy then any Undertaker of such a taske ever yet found; Knowing, if once ingaged, the spurrs of Shame and Necessity will drive him on; when the *Buyer* may take or leave, having a world to choose in, and the choicest conveniences at anothers Cost, without participating of their disgrace, for such faults as curiositie may find, and he himselfe might have fallen into, had he been Operator; since nothing

nothing was ever yet so exactly contrived, but better information, or a new discovery of a more commodious *Fashion* or *Situation* did arraigne of Defect. Which altogether proves is the best advice, rather to endure the absurdities of others gratis, then to be at the cost to commit greater your selfe.

40. Keepe no more *Servants* then you have full employment for. And if you find a good one, looke upon him under no severer aspect then that of an *humble Friend*: the difference betweene such an one and his Master residing rather in *Fortune* then nature. Therefore doe not put the worst constructions upon any thing he doth well, or mistakes. Thus by proportioning your carriage to those below, you will the better bring your mind to a safe and easy deportment to such as *Fate* hath set above you. To conclide, *Servants* are ever sharers with their Masters in Prosperity, and not seldome an occasion of destruction in bad-times by fomenting Jealousy from without, or Treachery within.

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41. Leave your *Bidd* upon the first desertion of Sleep: It being ill for the Eyes to read lying, and worse for the Mind to be idle: since the Head, during that laziness, is commonly a cage for unclean thoughts.

42. It is no where wholesome, to *Eat* so long as you are able; especially in *England*, where Meat, aptest to inveagle the stomach to an over-repletion, comes last: But in case you transgress at one meale, let no perswasion tempt you to a second repast, till by a fierce hunger you find your selfe quite discharged of the former Excesse. An exact observance of this, hath under God, made me reach These Times, and may, through his mercy, preserve you for better. I have heard that the *Indians*, by the great moderation they use, are well able to digest raw flesh; thought by some of more naturall, if not easy concoction, than what is dry, roasted.

Drinke not, being *Hot*, unlesse Sack, &c. such drouhts residing rather in the Palate and Throat, than
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Stomack; and so safer quenched by Gargles, Liquorish, a Cherry, or Tobacco; the use of which I neither perswade nor prohibit, having taken it my selfe since sixteene, without any extraordinary markes of good or ill: but cannot approve nosing, or swallowing it down: as many to my knowledge have done, not long-liv'd.

43. Nothing really acceptable to the Gusto of Humanity, but Prudence may experiment without *Detection*, or waking the clamorous Multitude, (gratified in all opportunities they have to accuse others, though farre more guilty themselves:) a Temper not possible to be attained by the lovers of *Drinks*, which will not only render my Reasons, but your owne uselesse.

Let no incivility in the administration of an Officer provoke you to a contempt of the Authority he acts by: many being quick in my memory, who, out of scorne to be catechized by a *Constable*, have summ'd up their dayes at the end of a Watchman's Bill: who being armed with Law,

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ought not in reason to be resisted, since, if you are no Malefactor, he attends for your preservation. Nor is there a capacity of finding Honour by night about those, that can lay claime themselves to none by day-light, and through whom a small drop of Silver will carry you more safe then a sword. Therefore since this folly is the birthright of *Drinks*, I would have only Dinners assigned for friendship; in hope that such as begin then, though they out-fit the sun, will be delivered of the fury of the distemper before the *Watch* be set.

Were *Drink* capable of Counsell, I should advise, if unfortunately overtaken by such a *Distemper*, not to remove from the Place you received it in; by which some part of the Shame may be avoided, and more of the Danger attending the irregular motions of this giddy Spirit.

Drinke, during the operation of the Distemper, will act all the Humors habitually in *Madsmen*: Amongst both which I have seen some very Zealous and devout, who, the fir

fit once over, remained no lesse Profane. This proves, *Godlinesse capable of being fained*, and may raise an use of *Circumspection*, in relation to such as professe more then is suitable to humane frailtie.

44. He that alwaies regulates his *Diet*, by the strict Rules of Physick, makes his life no lesse uncomfortable to himselfe then unfociable unto others: The like doth he that useth palpable *Plots* in triviall things, who is made by this so suspected in Commerce, as none will approach him unarmed with the like weapons. For though *Wisedome* may purchase reverence, and attention; *Subtily* (distinguished from it only by a sly Carriage) raiseth alwaies *Suspicion*: Wherefore, the *Closenesse of the Heart*, in matters of Consequence; is best concealed, by an opennesse in things of lesse Moment.

45. Experience hath found it no lesse Shame then Danger, in being the *Chiefe* at a merry *Assignation*: Since what is of evill savour falls most to their messe

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at the upper end of the Table; but good to the meanest, who have the impudence to scramble up any things that suite to their advantage, as readily as they can have Oaths to decline what may redound to their losse.

Beware what *Company* you keepe, since *Example* prevails more then *Precept*, though by the Erudition dropping from these Tutors, we imbibed all the tinctures of Vertue and Vice: This renders it little lesse then impossible for Nature to hold out any long Siene against the batteries of Custome and Opportunity.

46. Let your *Wit* rather serve you for a Buckler to defend your selfe, by a handsome Reply, then a Sword to wound others, though with never so facetious a *Reproach*, Remembring that a *Word* cuts deeper then a sharper weapon, and the wound it makes is longer in curing: A blow proceeding but from a light motion of the Hand agitated by passion, whereas a disgracefull Speech is the result of a
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low and base esteeme settled of the Party in your Heart.

47. *Much wisdom* resides in the *Proverbs* of all Nations, and therefore fit to be taken notice of: of which number this is common amongst us, *Play with me, but hurt me not*. It being past peradventure, that more *Duels* arise from Jest than Earnest, and between Friends, then Enemies: serious Injuries seldome happening but upon premeditation, which affords Reason some, though perhaps no full Audience; whereas this extemporary Spirit conjured up by shame and smart, harkens to nothing but the rash advice of a present Revenge.

48. If an *Injury* be of so ranke a Nature, as to extort (in point of Honour) an *unfavoury Word* (never sutable to the mouth of a Gentleman) Sword-men advise, to second it with a Blow, by way of prevention, least by striking first (which cannot but be expected) you should be cast behind-hand. But this their Decree not being

being confirmed by *Act of Parliament*
 I cannot find it suitable with Prudence or Religion, to make the Sword
 Umpire of your owne Life and ano-
 thers, no lesse then the Law, upon
 no more serious an occasion, then
 the vindication of your Fame, lost or
 gain'd, by this brutish valour, in
 the opinion of none that are either wise
 or pious: It being out of the reach
 of question, that a *Quarrell* is not to
 be scrud up to such a height
 of indiscretion, without arraig-
 ning one or both parties of Mad-
 nesse: Especially since formall
Duel's are but a late invention
 of the Devils, never heard of,
 in relation to private Injuries; among
 the Romans the *Gladiators* fighting
 for their Pleasure, as the *Horatii* and
Curiatii for the safety of the People.
 It cannot be denied, but that
 Story layes before us many kill'd
 for private revenge, but never ac-
 companied with so ridiculous a For-
 mality, as the sending of *Challenges*,
 which renders the Dead a Greater
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Murderer, then he is that kills him as being without doubt the Author of his owne Death. This makes me altogether beleive, that such will find that Manhood had its Originall from *Romanes*, in which the Giant is designed for death, and the Knight to marry the Lady, whose Honour he hath preserved, not so gently treated by the *English* law, where if his leggs or friends be not the better, he is hang'd, & his Estate confiscated, to the perpetuall detriment of his Family: besides the sting of Conscience, and a naturall feare, like that of *Cain's*, attending Blood, by which the remainder of life is made tedious & miserable to such unfortunate men, who seeme in all honest Company to smile too strong of Blood, to be taken into any intimate Relation.

49. *Prosecute not a Coward to farre*, least you make him turne valiant to your disadvantage; it being impossible for any standing, even in the world's opinion, to gaine glory by the most that can have of those that lie under such a repute; besides, Valour is rather the product of *Custom*, then *Nature*, and often

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found, where least expected, do not therefore waken it to your prejudice, as I have knowne many, that would still be *Insulting*, and could not see when they were well.

50. *Speake disgracefully* of none at *Ordinaries*, or publick *Meetings*; least some Kinsman, or Friend being there should force you to a base Recantation, or ingage you in a more indiscreet Quarrell, This renders all Free Discourse dangerous at Meetings of mixed Cōpanies.

51. Carry no *Dogs* to *Court*, or any publicke Place, to avoid contests with such as may spurne, or indeavour to take them up; The same may be said of *Boys*, not wise or strong enough to decline or revenge affronts; whose Complaints do not seldome engage their masters; as I knew one of *Quality* killed in the defence of his *Page*: The like danger attends such as are so indiscreet, as to man *Whores* in the Street, in which every one pretends to have an interest for his mony, & therefore unwilling to see them monopolized, especially when they have got a pot in their pate,

52. *Reveale* not the pranks of anothers *Love*, how serious or ridiculous soever you find them; it being unlikely the mirth should compensate the danger: By this you shall purchase your selfe a *retentive faculty*, and sell your Friend a stronger confidence of your *secrecy*; hanging on him the lock of a perpetuall Obligation, of which you may ever be keeper of the Key, either out of Love or Feare: yet many other Faults are not more dangerous to commit, then know without detecting.

53. Be not *Trumpet* of your own *Charity*, or *Vices*; for by the one you disoblige the Receiver, as well as lose your Reward; and by the other, you alarme the Censures of men, most being condemned through the evidence they give against themselves by their words and gestures.

54. If it be *Levitie* and *Ostentation*, to boast when you do well, in what Classe of Folly must they be ranked, that brag of the favours of *Women*; rendering themselves, by this, no lesse fraile, they they; it being more shame for a *Man* to be leakie and incontinent

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55. To make *love* to married women doth not only multiply the Sinne, but the danger, neither can you, if question'd by her husband, use, which hope of victory, any sharper Weapon, than *Repentance*, sheathed in a modest excuse.

56. Fly, with *Joseph*, the Embraces of great Ladies; lest you loose your liberty, and see your leggs, rot in the stocks of the *Physician*; they being often Unwholsome, ever so unreasonable, as to exact a constancie from you, themselves intend not to observe; perverting so farre the curse of God, as to make your desires subject to theirs.

57. Usher not women to *Masks*, *Plays*, or other such publike Spectacles to which you have not an easy access for Money or Favour: such places being apter to create injury, then afford an handsome opportunity for revenge: Besides, if those you carry be old and deformed, they disparage you; if young and handsome, themselves.



II. Love and Marriage.

To the Reader, concerning this following discourse of *Love*, and *Marriage*.



His had not appeared, being a result of more juvenile yeares, but that I feared, if left alone, it might hereafter creepe abroad from under a false impression, and become more scandalous to that sexe, than becomes my Complexion or Obligation. Therefore, to vindicate me from the lesse inhumane then unnaturall imputation of a Woman-hater, I do here protest, With a reference to their Charity and my owne most serious Affections, That if the Partie advised had been a Daughter, my inke must have cast blacker, than the rich graine of their Angelicall Beamin is capable to be aspersted by. It being unservable,

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II. Love and Marriage. 47

servable. That such Idolaters as made
Shew Dainties the object of their worship,
were, by all, celebrated for most Learning,
Wisdomme and Civility. Neverthelessse,
though Women be Cordials when desire is past,
and Juleps while the heat continues, yet since it is
ordinary, for Dablers in Beauty to mistake
Poyson for Physick (such feminine Boxes
not alwaies bearing Drugs suitable to
their Inscriptions, but being often painted
with more perfections, than they carry
in them) I hope this Discourse may the
better be excused, having the Example of
Solomon to justifie the harshnesse of my
Expressions, no lesse then his Follies to
warrant the necessitie of the Caution;
lest my Son Should mire himselfe and his
hopes in the pursuit of such foolish flames,
as have tempted the strongest, wisest and
most religious out of the waies of Peace.
I shall fore stall the Reader with no farther
Complement, than That he would fore
beare to condemne or praise beyond
Reason; lest he should appeare too severe
towards my Levitie, or Indulgent to his
owne Aporositie, in relation to Beautie.

I. Love



*He*ve, like a Burning-glasse, contracts the dilated lines of Lust, and fixeth them upon one object; bestowed by our fellow-Creatures, (the exacter Observers of the Dictates of Nature) promiscuously, without partiality in affection, on every distinct Female of their respective *species*; whereas Man, being restrained to a particular Choise, by the severity of Law, Custome and his owne more stupendious Folly; out of a jealousy to be rob'd of a present desire, is so hurried away with the first apparition of an imaginary Beauty, (supposed by his Fancy, grossly abused by her servants the Senses, corrupted and suborn'd through an implacable appetite, which Nature for her owne end of continuance; stirs up in all to this fleshy Conjunction) that no Reason can for the present be audible, but what pleadeth

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pleadeth in favour of this soft Passion; which makes a deeper or lesser impression, proportionable to the temper of the Heart it meets with; causing Madnesse in some, Folly in all: placing, like stupid Idolaters, divinity in a silly Creature, set by the institutes of nature in a far inferiour Classe of perfection to that which makes it his business to worship and adore it; Imagining as false felicities in the Fruition, as they apprehend miseries in the Loss: when all they desire is but the fruit of that Tree, the kernell of that apple, which first destroyed us all, faire to sight but of fatall and dreadfull consequence to the taster; rendering Him subject to slavery, that was borne free: and suffering Her to command, who ought in righter reason to serve and obey

2. To cure *Youth* wholly of this Desire; were as uneasy a taske, as to deuest it of Humanity: Therefore I expect you should be tossed in this Storme, but would not have you shipwrack't, by contracting your selfe to the Ocean, unlesse, with the Duke

of *Venice*, you might yearly repeat the Ceremony to as great an advantage.

3. For if ever *Marriages* were on all sides happy (which is no Schisme to doubt of) experience never found them among such, as had no other nealing, but what they received from the flames of *Love*; which cannot hold without Jealousie, nor breake without Repentance, and must needs render their sleep unquiet, that have one of these *Caddis* or *Familiars* still knocking over their pillow.

4. Those *Vertues*, *Graces* and reciprocal *Desires*, bewitched Affection expected to meet and enjoy, Fruition and Experience will find absent; and nothing left but a painted Box, which Children and Time will empty of Delight; leaving Diseases behind, or, at best, incurable Antiquity.

5. Therefore I charge you, (as you will answer the contrary another day to your Discretion, & upon the penalty of a bitter, though vaine Repentance) not to truck for, or entertaine commerce upon the credit of *Marriage*,

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age, with a solitary, that is, an *un-
dowed Beauty* (which if really intended,
you question your owne Judge-
ment; if otherwise the Honesty of you
both;) From whence I have knowne
such sad consequents to result, as have
made some (wise enough to presage
the mischief of the event) so far con-
cede to the teares and misery of the
Party, as they have cast themselves,
out of meere pity and conscience, into
the precipice of *Marriage*; burying
their own fortunes and future felicity,
only to satisfie the affection of another.

6. *Marriage*, like a Trap set for flies,
may possibly be ointed, at the En-
trance, with a little Voluptuousnesse,
under which is contained a draught of
deadly wine, more pricking and tedious
than the Passions it pretends to cure,
leaving the Patient in little quiet-
er condition in the morning, than him
that hath over-night kill'd a man to
gratifie his revenge.

Eve, by stumbling at the Serpents
solicitations, cast her Husband out of
Paradise: nor are her Daughters surer
of

foot, being foundered by the heat of Lust and Pride: and unable to beare the weight of so much of our Reputation, as Religion and Custome hath loaded them withall; that an unballasted Behaviour, without other Leakage, is sufficient to cast away an Husbands Esteem: Neither doth the penalty of a *Light Report* laid on the *Mother*, conclude there, but diffuseth it selfe, like a Leprosie, over *Posterity*, being incapable of any other cure, than length of time can deduce out of forgetfulness.

7. It were something yet, if *Marriage* could answer the expectation of all she boasts the cure of, in the large Bill, our Mountebank-Teachers proclaime in every street, which, upon triall, she often comes so farre short of, as to satisfie none; But rather aggravates the finnes of Solitude, making simple *Fornication* to sprout into *Adultery*. And if it happen that your *Wife* be impotent or infected (as not a few are) with one or more of those loathsome *Diseases* incident to weake feminine nature

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nature, which render her unsociable, you are posted off, both by Lawyers and Divines, to the same patience, I doe here more opportunely propose, before you are fallen under so mischievous and expensive a Conjunction.

8. If none of my perswasions, nor others wofull Experience, daily met with in the world, can deterre you from Yoking your selfe to anothers desires make not a *celebrated beauty* the object of your choice; unlesse you are ambitious of rendering your house as populous as a Confectioners Shop; to which the gaudie Wasps, no lesse then the liquorish Flies, make it their businesse to resort, in hope of obtaining a lick at your Honey-pot; which though bound up with the strongest obligations or resolutions, and sealed by never so many protestations, yet feminine vessels are obnoxious to so many frailties, as they can hardly bear without breaking, the Pride & Content they naturally take in seeing themselves adored; Neither can you
according

according to the *loose custome of England*, decently reſtraine Her from this Concouſe; without making demonſtration of Jealouſy towards her, (by which you confeſſe your ſelfe a *Cackeld* in your owne imagination already) or Incivility to ſuch as come to viſit you; though it may be ſtrongly preſumed, Your ſake hath the leaſt ſhare in this Ceremony; however tied in manners to attend with patience, till his *Worſhip*; perhaps his *Lordſhip*, had pumped his wit dry, having no more Complements left but to take leave; Thus, with his Invention rebated, but not his Luſt, he returns home; where the old preſerver of baudery, his Kinſwoman, perceiving, by his dejected countenance, that he came ſhort of his deſires, and wanting a new gowne, imbarke her ſelfe for the employment; and to put the honeſter face upon ſo ugly a deſigne, ſhe contracts a ſtraight alliance with your (yet poſſibly unconquered) Bedfellow, and under pretence of a Goffiping, or perhaps a voyage

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II. Love and Marriage. 55

to some Religious Exercise, hurries her away in his *Honour's* Coach to a Meeting-house, where though she be taken by Storme, is fairely sent home with Bag and Baggage, being only plundered of what you are not likely to misse; And finding it unsafe to complaine, returnes againe upon her parole, or so often as her new Governour pleaseth to summon her, sheltering the Fault under Custome, your unavoidable Fate, or perhaps Providence (which for their excuse, some are wicked enough to pleade) till her Forehead be as much hardened with Impudence, as yours is by Reproaches, &c. And yet he is the happier owner, who hath a Wife wise enough to conceale the reall Hornes of her husband, than she, that being innocent, doth by her light carriage make the base symptomes appeare in world's opinion: Oh remember this, when you are about to forget the Pleasure and Safety, only to be found in a *Single Life*.

If

If you consider *beauty* alone, quite discharged from such *Debitur's*, as she owes to the Arts of *Tire-women Taylers, Shemakers* and perhaps *Painters*; you will find the Remaines so inconsiderable; as scarce to deserve your present thoughts, much lesse to be made the price of your perpetuall Slavery. Be not then led, like a Child, by these gaudy *Butter-flies*, amongst the bryers and nettles of the world, since obtained, a little time and use will weare off their fading colours, leaving nothing in your possession but a bald drowly *Moth*; which if good, will by accident, if bad, make it her businesse to discontent you.

9. The *English lawes* are composed so farre in favour of *Wives*, as if our Ancestors had sent Women to their Parliaments, whilst their Heads were a wool-gathering at home, allowing no *abusing of Husbands*, capitall, nor *Marriage* dissolvable, but in case of *Adultery*, not subject to prooffe but under the attests of two Witnesses at
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one and the same time: Nor is non-cohabitation a sufficient discharge from His keeping all such Children, as Her Lust shall produce during his abroad betweene the foure *English Seas*; so as if his wife be a *Strumpet*, he must banish himselfe, or deale his bread and clothes to the spurious Issue of a Stranger; a thraldome, no wise man would sell himselfe to for the fairest inheritance, much lesse for trouble, vexation and want during Life. Whence it may be strongly presumed, that the hand of *Policy* (which first or last brings all things, expedient to humane society, under the imperious notion of Religion) hung this padlock upon the liberty of men, and after *Costume* had lost the Key, the *Church*, according to her wonted Subtilty, tooke upon her to protect it; delivering in her Charge to the people, that *single wedlock* was by divine Right, making the contrary, in diverse places, Death; & where she proceeded with the greatest moderation, Excommunication;

Excommunication: condemning thereby (besides foure fifth parts of the world) the holy *Patriarchs*, who among their so frequent Dialogues held with their Maker, were never reproved for multiplying *Wives* and *Concubines*: reckoned to *David* as a Blessing; and to *Solomon* for a marke of Magnificence. Neverthelesse the wily *Priests* are so tender of their owne Conveniencies, as to forbid all *Marriage* to themselves, upon as heavy a punishment, as they doe *Polygamy* unto others: Now if nothing capable of the name of Felicity was ever, by men or Angels, found to be denied to the *Priesthood*, may not *Marriage* be strongly suspected to be by them though out of that list? though to render it more glib to the wider swallow of the long-abused *Laity*, they have gilt it with the glorious Epithite of a *Sacrament*, which yet they loath to clog their owne stomachs withall. However the patient submission to the Institution of *Marriage* is the more to be wondred at, since *Man* and

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and *Woman* not being allowed of equal strength, are so far prevailed upon by *Policy*, as quietly to submit themselves to one *Yoke*.

10. Yet this may be said for it, that as men suffer themselves to be bound, when they are cut of the *stone* or any sharp Disease, being conscious of their want of Resolution or Constancy From whence the wise Operator takes so great an advantage, as not to let them loose, till they have obtained their Cure: So the grave *Law* settles by this way our wild and wandering Affections, converting them to the publick benefit, perswading such as are willing to heare her, That *A wife is a Medicine both for strong and weak*, quenching the fire of the one, no lesse then restoring the heat of the other: Being the true and shorter part of the *Tally*, without which man can render no just Account of his Life; thought too smooth and oily to climb Heaven, unlesse mingled with the vineger of *Marriage*.

II. Neverthelesse

11. Nevertheless there is not any other necessary constraint to this *Conjunction*, but what results from understandings so misted for the present, that they cannot discern, that *Marriage* is a Clogge fastened to the neck of Liberty, by the juggling hand of *Policy*; that provides only for the generall necessities of all in grosse, not the particular conveniencies of single persons; who, by this, give stronger Securitie to the Common-wealth, than suits with Prudence or Liberty. And to such as aske, How should the world subsist, did all observe the like caution? It may be answered, As well as without Unthrifets, who by spending their estates profusely, make way for wiser men to be the more happy; and as it is impossible to find a dearth of the latter, though not compelled thereunto by any other Law, then the instigation of their owne Folly; so doubt not but there will be enough found of the former, to stock the world, without

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12. We brooke nothing well, *Restraints* ties us to : Therefore some take more content in sharing a *Mistresse* with others, then they can find in the sole Fruition of a *Wife*: the reason is, *Strangers* are taken for *Dainties*, *Wives* as *Physick*. *Riches* and *Honour* were in the same predicament, but that they still leave something behind to be desired, *Lust* nothing, beyond the repetition of the same again, which after a few enjoyments growes tedious. Other Courses weary us with *Change*, this with Continuance.

13. Aske your selfe, what desire you ever attained, that a long and often repeated Fruition did not render tedious, if not loathsome, though the thing wished for remained in the perfection it was before enjoyment? And can your Reason promise you, to continue the same

same unto *Beauty*; so transitory, as it is in a manner lost, before you can truly consider, whether it belongs to Nature, or the *Dresse*; therefore when discontented with your present condition, tumble towards any Change, rather then into that bottomlesse Pit, out of which no repentance can bayle you.

14. After that *Age*, *Wearinesse*, *Wisdom*, or *Businesse* hath dispossessed you of this dumb and deafe *amorous Spirit*, and concluded all desires to *anxious vanities*, it is possible your *Wives* appetite may increase, and this Disease of *Lust*, which your Youth cured before she had leasure to discover it, may then unseasonably interrupt your sleepe; calling for That, there shall be nothing in her, but importunity, to provoke you to; nor in you, but the desire of quiet, and to conjure downe the fierce Devill of *Jealousy*, which hants the houses of Married folkes, rendering them no lesse unhappy, dismall and clamorous, then the Temple of *Molech*, where such Children

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dren and Servants, as you most delight in, shall passe through the Fire of daily contention.

15. Were it possible to assigne to your Choice the *Vertues of your Mother*, which I confesse are inferiour to none; and fancy a *Son*, with as rich Parts as imagination is able to endow a creature withall; yet a *Daughter* may come, that for want of Good Behaviour, or care in Marriage, shall infuse so much gall into your cup, as will be able to imbitter all the pleasure taken in the rest. Or if you should escape this in regard of one, the least deformity happening to any of the others, will cause more griefe, then all the towardlinesse of the most perfect can out-talke.

16. Our Beldame Eve, to save her longing, sold us all for a Apple; and still as we fall into the same desires, apprehending felicities in things we never tryed, we are carried away by her peevish *Daughters*, the true *Syrans* wife *Ulysses* stopt his eares against, who under pretence of Pleasure and Love,

Love, lead us into Dens and obscure Holes of the Rocks, where we consume our pretious Time and bury our Parts, (which might enable us to despise or honour this world, as best suited our complexions) feeding, all our lives, upon the dry bones of War and Affliction; and like *Adam*, torn by our Families; Nothing being more certaine, then that a Married man changeth the shape of naturall Freedom, and inrols himselfe among such as are rendered Beasts of burden under Reason of State, whereas those unclog'd with this Yoke, if they like not the service and discipline of their owne, may the easier exchange it for that of any other Commonwealth.

17. Though nothing can wholly disengage *Marriage* from such Inconveniences, as may obstruct felicity, yet they are best palliated under a great *Estate*; all other Arguments for it receiving commonly confutation from Time and Experience or are evaporated by Fruition: *Birth* imposing a necessity of Charge, as *Beauty* doth of Jealousy

Jealousy, if not of a bad report; Innocency being often found to weake to guard it selfe from the poyson of tongues.

18. The true extent of her *Estate* therefore is first to be surveyed before you entaile your selfe upon the Owner. And, in this, common Fame is not to be trusted, which for the most part dilates a *Pension* or *Jeynary* beyond its naturall bounds: proving also not seldome litigious; and that found given by *Will*, questionable: by which Husbands are tied to a blacke Box, more miserable then that of *Widowes*; there being in the Law hope of nothing but trouble and injustice. Neither do *Widowes* seldome use their *Estates* out of their owne reach, the better to cheate their Husbands, perverting so farre the course of nature, as to make him thrash for a *Pension*, who ought to command all. This requisite Law to be ushered into this unsolvable Noose, by Discretion, since

since it hath rarely fallen within the compasse of Example, that both parties (if wise) should be cordially pleased with their bargaine. Therefore the Yoke of Marriage had need be lined with the richest stuffe, and fortified outwardly with conveniences, else will gall your Neck and Heart, so you shall take little comfort in the Vertue, Beauty, Birth, &c. of her whom you are coupled.

19. As the fertility of the ensuing yeare is gauged at, by the height of the river Nilus, so by the greatness of a wifes Portion may much of the future conjugall Happinesse be calculated: For, to say truth, a poor Marriage, like a Fathers Theft or Treasor, entailles shame and misery upon posterity, who receive little warmth from the Vertue, much lesse from the Beauty of their Mother.

The best of husbands are Servants, but he that takes a wifes Money, is a slave to his affection, being the basest of Drugges, without wages. Experience cries in the

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Streets, that he who takes his *Maid* into the Marriage-bed, finds her no lesse imperious a *Mistresse*, than he that is coupled in the highest Linkes for such as bring nothing, esteeme themselves slighted, if they command not all; whereas better Educations are apter to confesse an Obligation, than those basely borne.

20. Yet take one who thinks her selfe rather *beneath* then above you in Birth: since *honourable Persons*, as is reported of *Eagles Feathers*, in a *Bed*, consume all not of the same plume: *Riches* were in a like predicament, in relation to *Pride*, but easier passed by, because best able to beare the charges of her owne folly; whereas *Leane Honour* like *Pharo's Kine*, devours the *Gentry* with whom they match, by multiplying the quantity of their Expenses.

21. I confesse *Vast Estates* are not so sensible of the inconveniences of *late Marriages*: as having, besides greater Divisions, the staffe of Power to keepe the lean wolfe from

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the dore: *Want* being no lesse the
originall of most Sins, than the Mo-
ther of all Plagues: so as the depth of
Povertie calling upon the bottomless
pit of *Despaire*, tempts the ill-bred *Son*
for want of better education (to change
a life, he thinks cannot be made more
wretched) to marry the Chamber-
maid: by which the no lesse unadvised
Daughter learns to run away with the
Greene. Doe not the carefull looks
of all Fathers give evidence to the
truth of that Saying. *Children are not
certaine Comforts, but certain troubles.*

22. Therefore (*dear Son*) if you
find your selfe smitten with this poi-
soned Dart, imitate His prudence, who
chose rather to cast himselfe into the
armes of the Sea, and Travell, then to
let his Hopes and Parts wither in the
of a poore whining *Dido*: who is no
more able to give you Caution, for the
continuance of her owne Affection,
then you are of yours, or of
her Beauty.

23. I have heard a well-built

man compared, in her motion, to a Ship under Saile; yet I would advise no wise man to be her owner; if her Freight be nothing but what she carries between Wind and Water;

A mad Wench, like a faire Picture, may adorne a Roome for a generall Commerce; or like a painted In-post, may tempt you as a Stranger, to while away some scorching houres, but to hang her in your Heart, and turne Host to a bare Holly-bush, is so high a Blasphemy against Discretion, that it would not onely exceed repentance, but pitty and forgivenesse, especially in relation to you, who have had these Rocks marked out on all sides, by the Advice or Splinters of an indulgent Father.

24. But if once you render you selfe a pupill to whining *Love*, he will teach you such contrary Politicks, as shall perswade you to make a League with Misery and embrace Beggery for a Friend; and after this you are capable of no higher honour, than

to be registred in one of his Martyrologicall Ballads, and sung by Dairy-maids to a pitifull Tone.

25. To conclude, if you will need be a familist and marry, muster not the want of Issue among your greatest afflictions as those do, that say, *Give me Children or else my Name dies*; the the poorest way of immortalizing that can be, and as naturall to a Cobicler as a Prince, and not seldome out-reached by a Grave-stone: This proves them no fooles that made their owne choise, by *Adoption*, of the masse of humanity, not confining themselves to such as the doubtfull chance of *Marriage* obliged them to; since Wives do worse then miscarry, that go their full time or a Foole with a Boffin birth; yet lesse uglinesse resides in the greatest personall Deformity, than in an ordinary Malice of the mind: nor can there be a greater dissemblance betwene one wise man and another, though strangers in blood, then daily falls out betwixt them and their

THE SECOND BOOK OF THE HISTORY OF THE REIGN OF HENRY THE SEVENTH

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owne Issue: so as it is rarely observed, that a prudent Father begets a like Son: in which, Nature proclames, Things of moment not made for dissipation, and to bury their rich Talents in the tedious commerce and tedious sheets of a silly Woman. And if we consult right Reason, not Opinion, more of our Blood runs in a Daughter than a Child, the Surplus being allow'd a stranger to the Family: The truth is, they are really no more ours, than the curls of our hair, or parings of our nails, carrying often such Thoughts towards us, as we should detest any for, but them: Made ours rather by Use than Nature, as appears in the rest of Gods Creatures, who looke no longer after their Young, then whilest they are unable to shift for themselves: This also speaks an immoderate Sorrow for their Losse, as impertinent, as the like desire to procure them: none being truly capable of Felicity, that situate it

out of the extent of their own reach, or are over-passionately affected with other forreigne misery, then who doth purely belong to themselves.

26. But if this favours too much of the *Stoick*. You may qualifie it, if you please: For, I doubt not, but the zeale your *Youth* doth yet retaine towards the Creed and Practise of others, (possibly not so well taught) may at present make much of *This* looke like *Blasphemy*. But when so many Winters have sawwed on your Head, as on your fathers, you will think it *Canonically*, and fit to be read in *Posterity*.



To





TO THE WOMEN READERS,

*Concerning the fore-going Discourse
Of Love and Marriage.*

THOUGH the multitude, the croud
of Error and Mistakes, like corns,
hang their Eares, and situate their Judg-
ments not according to the constant aspect
of Reason, But the mutable and senselesse
Inspirations of Fooles and Criticks,
commonly their Nurses; and according
to whose Dialect this childish Monster is
taught to prate; yet I did not apprehend
it so deafe to its own Interest, and the
pitifull voyce of wofull Experience, as to
imagine any thing, looking like a *Mole*
in the felicity of a Married man, which
becomes not a Beame in the more tender
eye of a Wife; To whom the cruelty of a
tyrannicall custome hath allotted the bea-
viest, and most uneasie end of the chaine.
Thought by mee sufficiently intimated in

D S.

that

that Epistle, set on purpose (in the former Editions) before this Section of Love and Marriage, to stay the Reader from any misprision, the drowsiest Ignorance could lead him into, for want of that Counterpaine relating to Women; looked upon, at that time, as impertinent to insert, the Party I then laboured for to arms, being a Son.

Therefore I hope I shall not need to implore all the Candor attending your other Excellencies, whose smallest skirts will be sufficient to cover me from the strife of tongues, voicing this a new-catcht-up Opinion, or that I desert more, a base Recantation, by which I should foully betray a heart no lesse ready to be your Foot-stool in Age, then it was one of your triumphant Chariots during Youth: This being merely intended to stay the loose Rabble from dropping into any farther prejudice of my Innocency, by an equall balancing the Accounts of Marriage; seldom reaching the consent of both, especially where the Groom is wholly led in by Love, and the Bride hath nothing more permanent to accom-

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pany her, then Beauty and Youth.

For if the Master of the Cabin finds a Bedfellow with her Concubinance, not only troublesome to stow, but an impediment inconsistent with his own safety; during such a rough storm of intestine Wars, as my Quill was tossed in, when first laden with this Advice, His Mate cannot interdictary discretion, be imagin'd to lie ease, who, besides her own particular grievances, hath his dangers also to affright her; And by buying the Regency of a Mistress in the vassallage of Marriage, doth not only goe lesse in the former esteem her Husband had of her, whilst he lay under the strongest incantation of an unsatisfied desire, but ventures the forfeiture of that ancient Charter, by which Free Beauty is allowed a passport through all Nations where Civility or Honour Commands: Rendering her selfe in all distressed times (where single she might remaine in an harmlesse Neutrality) obnoxious to an ill treatment from the contrary Party to that her owners fortune, folly or friendship hath contracted him to.

Thus

Thus, like the Angels sent to the rescue of Lot, Women do not only run the hazard of their owne Contamination by Marriage, to draw men out of the sins no lesse then punishments impending the barren and unnaturall delights of solitude, but alter their Shapes, and embase their celestiaall Beauties, when by discharging their Husbands of the venome of Love, they swell themselves into the bulke and dangers of Child-bearing: Not seldome loosing their owne Name and their Families, to perpetuate that of meer Strangers: And besides all this, they, in their highest ruffe, can be looked upon but as the best of Servants; Having nothing theirs in a more proper sense, then a Child bath, whose father allows him to call any thing His, though without leave he may not dispose of the smallest part. Nor, in case of Melancholly Discontent, (not seldome haunting every corner of their Familie, which Women are tied to cure, or keepe company with) can they find such ready and safe diversions, as

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the Wives of Men are in all places
 straited withall: who bring from
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 owne Law and Customs, not Nature or
 Justice hath cast in the way of the Wives
 solitury) they meet such content abroad,
 as is withheld from you (sex under the
 Key of Conscience), recovered from
 your desires by the vaile of Modesty,
 or not possibly laid beyond reach,
 for want of so easy steps of opportu-
 nity.

Yet besides these visible disad-
 vantages, Married Women lie
 under a number that deserves the
 name of corroding Plagues, which the
 severity of their Modesty, by custome
 made naturall, forbids them to reveale,
 and against whose tyrannicall Ju-
 risdiction they may be thought to
 rebell, that should endeavour to man-
 ner them up. For in a small time
 the Patient obtaines his cure, and
 the Physician becomes affected with
 the same desires, frustration hath dis-
 charged the Husband of, who doth
 consider

consider his own Remedy as a Dragon
 easily vanquish'd; if not excoriated, by such
 as may be found under every hedge: lay-
 ing it aside, like a persam'd glove, with
 whose sweetnesse his senses are so satiated by
 use, as he can apprehend little delight in
 it; Though Strangers, whose eyes are not
 blinded by Familiarity, look upon her as the
 Sabine, which retains the same splendor
 she had at first, not being eclipsed so much
 from any Defect of Nature in it selfe,
 as by the Clouds arising in the Husbands
 Fancy from a daily commerce; Through
 which though his love be diminished, the
 Wives is increased, if not from affection,
 yet by an Imposition of Necessity; men
 being to be numbered among such Diseases,
 as are sometimes constrained with a less
 train of Inconveniencies, then parted
 withall. Whereas if that Sweete Sexe
 remained still in the state of Innocency,
 not contemplating any other perfections
 but their owne, they might be adored for
 beauty during Youth, and reverenced for
 vertue in Age; And by putting this re-
 straint upon the felicity of men, bring
 them to an honourable Composition, as the
Sabine.

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Sabine-Ladies did the Romans.

To conclude, If Men be not absolute masters of their Choice and Employment, find occasion of discontent, under this undissolvable conjunction, who can value Womens disadvantage, whose Actions, no lesse then their most intrinsecall Desires must be subject to, and wait the leisure of their Husbands?



III. Travell





ADVICE TO A SON.

III. Travell.

SOME, to starch's more serious face upon wanton, impertinent, and dear-bought Vanities, cry up Travell, as the best accomplisher of Youth & Geny, though detected by Experience in the generality, for the greatest debaucher; adding affectation to Folly, and Atheisme to the Curiosity of many not well principled by Education. Such Wanderers imitating those Factors of *Salomon*, that together with Gold, returned Apes and Peacocks.

They and onely they advantage themselves by Travell, who, well fraught with the Experience of what their

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their owne Country affords; carry over
with them large and thriving Talents,
as those Servants did, commended by
our Saviour: For he that hath nothing
to venture but poore, despicable and
solitary Parts may be so faste from Im-
provement, as he hazards quite to loose
and bury them in the externall Levity
of France, Pride of Spain, and Trea-
chery of Italy: Because not being able to
take acquaintance abroad of more
Prudence, when he meets with in the
Streets and other publick places, the
Activity of his Legges and Armes may
possibly be augmented, and he by
tedious Complements, become more
acceptable in the eyes of silly Women,
but uselesse, if not pernicious, to the
Government of his owne Country, in
creating doubts and dislikes by way of
a partiall Comparison.

Yet since it *advanceth Opinions*
in the world, without which Desert is
usefull to none but it selfe: (Schol-
ars and Travellers being cryed up
for the highest Graduates in the
most universall judgments,) I am
not

not much unwilling to give way to peregrine motion for a time; Provided it be in Company of an *Embassador*, or *Person of Quality*; by whose assist the Danger may be imputed; no lesse then your charge of Dyet defrayed; inconsiderable in such a Retinue; as Persons of their Magnitude are forced to entertaine. *an. 1. 10.*

3. Or if your Genius (tempted by profit) incline to the life of an *Adventurer*, you have the Law of Nations, and Articles of a reciprocall Amity to protect you from other inconveniences; then such as Indiscretion draws upon us, and unadvised Strangers.

And thus men'd out, Your Experience may receive Lading at the first hand, when others, failing of the like Advantages, must take up that little they make at the common beame; yet pay more Customs, and run greater hazards then the whole Retinue, when cast up, is able to compensate. *but and*

4. Or in case this Nation should againe breake out into *Partialities*,

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it may not be ill prudence, to go where you may have the prospect of the War with safety; who ever prevails: And for the Place, I say *France*, if you have a particular some Town in the *Netherland*, or *Flanders*, that is wholesome and safe, where *French* may be attained with little more difficulty then at *Paris*, neither are the Humours of the people so very remote from your owne.

Now if it be your fortune, on any such like Accounts, to leave your Native Country. Take these Directions from a *Fisher*, wearied (and therefore possibly made wiser) by Experience.

5. Let not the Irreligion of any Place breed in you a neglect of *Divine Duties*: remembering, God heard the prayers of *Daniel* in *Babylon*, with the same Attention he gave to *David*: in *Sin*.

6. Shun all *Disputes*, but concerning Religion especially, Because that which commands in chiefe, though false and erronous, will, like a Cock on's owne dung,

dunghill, line her Arguments with force; and drive the Stranger out of the Pit with insignificant clamour. All Opinions, not made naturall by Complexion, or imperious Education, being equally ridiculous to those of contrary Tenents.

But where you find such Discourse unavoidably obtruded, mould your Arguments rather into *Quæstions*, then dogmaticall Assertions; professing it more the business of Travellers, to *Learn, then Teach*. This, besides the removall of Jealousies, will proclaim you Civill, and not bury the hope of a future Compliance: Muzzling the mouths of the rigid Zelots (who thinke none worthy of Life, are found out of the Train of their owne Opinions) no lesse then engaging the more Moderate, rather to pittie you, as one misled, then accuse you for Willfull and contumacious. Observing herein the prudence of our Saviour, who prohibits the casting of Pearles before such, as are more likely to employ them to your Damage, then their

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owne Edification: And therefore Silence ought not in reason to be reckon'd for a desertion of Truth, where it cannot be maintained, but to the prejudice of what the Imperative Power hath declared so to be.

A *Sceptic humour*, as it is most suitable to any man out of Power, so especially if he Travels; lesse offence being taken at *Doubts*, then such as boldly undertake to Determine: There not alwaies remaining a necessity, either in Religion or discretion, to give a positive Answer, as appears by Christ, who did not seldom appeale one ambiguous Question against another no lesse dangerous to resolve: Therefore you may be as well a Murderer as a Martyr, if you run unadvisedly into Ruine.

7. Keepe your Zeale chain'd for a Guard to your conscience, not letting it fly upon such things as Customs hath not made it familiar withall, (Remembering, that the *Sadducees*, who denyed Angels and Spirits, are not registred for such implacable enemies

to

to our saviour, as the *Pharisees*, who confessed both;) the fury of which Passion hath transported some so farre, as to strike the *Eucharist* out of the Priest's hands, that carried it: Choosing, like giddy *Phantoms*, to burne, rather then not manifest themselves (unseasonably) the Children of God.

8. Do not imitate Their follies, who conceit themselves bound in honour to *assert* all *Customes* used in the Places they come from; which, besides contraction of Quarrels, brands such Sophisters with the imputation of a partiall Incivility: *Custom* being of that insinuating nature, as it can convert into the shape of comelinesse, Diet, Apparell, Gestures, Opinions and Sins, that, to a Stranger, may appeare most distastfull, ugly, uncouth and unnaturall: This rendereth Defence of the Errors of your owne Countrey as undecent, as the too lowd proclaiming of them is shamefull and unworthy.

As it is neither mannerly nor safe to *discommend* any thing used Abroad,

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to likewise is it disadvantageous:
For by *Commendation* you shall the
better set out the true Opinion
themselves have of it, which upon
your *Dislike* will be concealed, or
heightened, out of shame, or ostentation.

9. Fall not into *Comparisons*: For
what doth it concerne the Advance-
ment of Wisdome, whether *London*, or
Paris, *St Marks Church* or *Pauls*,
be the fairest? the like modesty must
be observed at your returne home: lest
you should seeme to have lost, in your
travell through other Nations, the
naturall affection so justly due to your
Owne, which may raise suspicion of a
change, either in your Religion or
Allegiance.

10. *Condemne* none with too much
severity, you find in never so palpable
in *Errors of Judgment or Manners*,
(which for the most part are merely
relative to Time and Place) lest
you should bait a Trap with a Pre-
sented wrong enough one day, to
catch your selfe. All things, we stile
Sin,

Sin, lying in the bowels of men, as Metals do in the Earth, under an equal parity; till *Policy*, for the benefit of Commerce, stamps them with the Image of the Devill, and on their Reverse Punishment and Shame: No more proper to them by nature, then for Gold or Silver to beare the Impresse and Inscription of a Prince, before it be coyned, and made current, or prohibited by Law, the Master of the *Mint*, in relation to Good or Evill.

Though it may sute no lesse with your yeares, then mine that advise you, to follow such *fashions in Apparell*, as are in use, as well at home as abroad, those being least gazed on that goe as most men doe: yet it cannot be justified before the face of Discretion, or the Charity due to your owne Country-men, to esteeme no *Doubles* well made, nor *Gloes* worth wearing, that hath not passed the hands of a *French Tayler*, or retained not the *Scent* of a *Spanish perfumer*. A vanity found incident to *England*, and the people, on ordinary account,

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reckons *England* on, they last of Civility, confident of had they not from whence *Building*, *C* Fancy, though used, did more and use *Mind*, so forlorn estimation *strangers*, and of their own. *mination*, the colder Climate dropped as per approach of to draw from braines of. Therefore into a rough such *Authors* to the high present, least you confessed led by the

reckons *East* of us, a strong presumption, they last arrived within the Pale of Civility, els they would be more confident of their owne *Inventions*, had they not still fresh in memory, from whence they derived the Arts of *Building, Cloathes, Behaviour* &c: A Fancy, though foolish, yet easier excused, did it not ascend to the more rare and usefull *Endowments of the Mind*, so farreas to put a miraculous estimation upon the *Writings of Strangers*, and a base alay on better of *their owne*. Since, upon a strict examination, the moist Heads of these colder Climates may be found to have dropped as pure Reason, as the neerer approach of the Sun was ever yet able to draw from the more roasted braines of *Spain, Italy, or France*: Therefore lanch not too suddenly into a rough and deepe *Censure* of such *Authors*, as you find goe contrary to the high tide of Opinion for the present, least compeld to a retraction, you confesse your selfe apt to be misled by the common prejudice daily

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found in the waies of desert: As such
 must needs be, that would have con-
 sidered *Bacon's Advancement of Learning*, as an Hereticall and impertu-
 nent peece, but for an invincible
 strength of contrary Judgments that
 came to his rescue from beyond the
 seas: *Englishmen* bearing a greater
 reverence to the *Votes*, and a lesse
 prejudice to the *Inventions* of *stran-*
gers, then their owne; else our *Authors*
 needed not to *travell* for reputa-
 tion, especially at that time, when our *Pal-*
pits no lesse then *Theaters* condemned
 of Ignorance all the knowne world
 besides. For however it might be
 with us in the time of *Edward* the
 fourth, and notwithstanding the Cha-
 racter *Phillip de Comines* gives of the
 bluntnesse of the *English Pens*, were
 then no hyperboly; yet now no Rea-
 der unmuffled by *Malice* or *Ignorance*
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 King did not only in that vanqui shall
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though short of his parts, very well able to grapple with the choicest of other Princes subjects.

If the wisdom of the States of Holland were warily observed (who give no other answer for the present, to any new Proposition, but *Pens-estre*, in English, *it may be so*: (by which they civilly evade a peremptory asserting or denying the validity of any Argument) The Hell of the Inquisition would not be so replenished with the Soules of poore unadvised Christians: who, made giddy with an impertinent Zeale, and confident in the Promises of the treacherous Jesuites; their Countrymen (that have wayes enough to betray you, without discovering themselves) communicate to them *prohibited Books*, in hope to convert them: (which I advise you by no means to carry with you.) This *M. Mole* found true in a tedious and sharp Captivity, reported to be betrayed by Sr T. M. at the instigation of the Lord R. to whom he was assigned Tutor, by the Earle of Ex.

12. To the *Eucharist*, met in the Streets, (through which it is often borne to the houses of the Sick,) Comestome, no lesse then the Injunction of the Magistrate, obligeth all to kneele, or bow: The which if a Stranger neglects, he is liable to the Inquisition: Now if it be an Idol, *St. Paul* sayth *an Idol is nothing*: And if it renders the Meat offered unto it no waies distastfull to a sound Conscience, how should it deprave me to be uncovered, as the rest are? It being palliated, if not absolutely decided this way, in the case of *Naaman*, and the Duke of *Saxony*; whom *Luther* permitted to assist the Emperor *Charles* the fifth at a Masse, onely to preserve a temporall Dignity, covering it with the title of Civill respect.

13. Pity, rather then spurne at those you see prostrate before a *Crucifix*, Considering we find it enjoyned, by the Penner of the *Practice of Piety* (too often printed, to carry the marks of any thing contrary to the genuine mind of the then-Protestant

stant Church) that all communicants, at the article of their receiving, should imagine the posture of Christ upon the Crosse. And if so, doth it not leave roome for a Query, Who is the most mistaken, He that makes to himselfe a Representation in his Heart, or on the Wall? Yet this, with the rest, is layed before you only as an Advice, not a stumbling block, and occasion of offence.

14. Enter no farther into *Forraigne Churches*, then the hand of your own Religion and Conscience leads you; for though the Body of their Worship do not take you, the higher expressions of Zeale, and *Austerity* (in the preciser sort of Churchmen and people, taken for the Soule of all Professions) may seeme to discover some defects in your owne: And so, displeased on all sides, you dash upon the rock of Atheisme, as such do, that value the Merits and Sanctity of Christ, by His, who pretends to be his Vicar, and all morall Vertue by the *stant Standard*, they find

it measured by at *Rome*; where they put out the eyes of the lesse advised with the dust of Antiquity; which we seeming to want, are not so catching to those, not wise enough to look behind the Curtaine of *Formalities*.

Yet where Conscience and Reason give you leave to comply (as possibly they may in many things) do it ingenuously, without compulsion or dint of an Argument; least, opposing a Truth upon the By, you give them cause to think you guilty of a Falshood in the Maine.

15. Consort with none who *Scoff* at their owne Religion, but shun them as spies or Atheists: For Strangers honour them most, next to those of their respective Tenents, that are most assiduously zealous in the observation of their owne.

16. Eschew the Company of all *Evil* life you find in *Order*: for as they have imitated the lapsed Angels, in falling from their first station, so they beare the like malevolence to all they despise of bringing into the same company.

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condemnation: being for the most part despicable, poore, and Melancholly; The Protestants eying them as Apostates: and the Catholicks as Fugitives and unprofitable devourers of the Natives bread: Thus young *Scholars*, because not able to reach all they desire at home, like Prodigals abandon the bosome of their Mother, unadvisedly casting themselves into that of want and reproach; Viscount *Mant's* Brother being but a Porter to a Religious house, and many of the rest exposed to such hard and desperate Missions into the *Indies* and other remote Climats, as their lives are rendred no lesse tedious then uncertaine.

17. Besides, he that beyond Sea frequents his owne *Countrymen*, forgets the principall part of his errand, *Language*; and possibly the opportunity to get Experience how to manage his Expence; *Fragality* being of none so perfectly learned, as of the *Italian* and *Scot*; naturall to the first, and as necessary to the latter; The Eng-
lish

lish also are observed abroad more quarrellsome with their own Nation, then Strangers: and therefore marked out as the most dangerous Companions.

18. An *Injury* in forraigne aire is cheaper passed over then revenged; the endeavour of which hath (not seldom) drawn on a greater. Besides, if *Patience* and *Evasion* be not learned by your Travell, the Bile you have taken up may perhaps be discharged, as to The Merchant, but quite lost in regard of any returne of Profit to such inconsiderate men, as suffer themselves to be transported with their *Passion*: since he that is Master of them, shall act and speak reason, when others, destitute of that Moderation, appear mad, uttering nothing but noise.

19. *Play* is destructive and fatall to Estates every where, but to the Persons of Gamesters abroad; rendering them the Objects of Cheating and Quarrels: all by-standers being apt to attest to the prejudice of a Stranger.

20. He

20. He that desires quiet and to decline *Quarrels* (undertaken by Strangers upon irreparable disadvantages) must, above all, avoid giving or receiving *favours from Women*: There being none, out of the List of common Whores, any waies acceptable, to which some Ruffin (in Italy call'd *Braves*, who will murder a man for a Crowne) doth not pretend an interest, either as a Husband, a Kinsman, or a Servant: Neither are they lively conversed withall, in relation to health, Participating so farre of the nature of Devills, that they are not only instrumentall in the Sin, but many times also in the Punishment.

Make not the promise of *Marriage* a Band to your Lust, nor thinke her fruit worth owning, shall yeeld possession upon no more formall obligation: Presuming than if she can dispence with the Ceremony, by which Law only makes her yours, it is no lesse possible, that time and the wearisome repetition of the same embraces,

E.g.

embraces, may upon as handsome a provocation, tempt her to change the Substance.

He that ownes a *Whore* in a more peculiar sense, then a common Jakes, descends from the dignity of Reason, And yet I have knowen some so farre transported as to marry such an one to the infamy of their Families, no lesse then their owne future discontent making *meretrices* *Wives*. Arbitrator and Guardian of their Issue, contrary to the wiser practise of *Sparta*, where none are admitted Judges of anothers interest, that have taken fees as Pleaders themselves, least former use should convert them into Bribes. It being hard to forgoe a profitable custome, and as impossible so inappropriate such cattell as to monopolize the Aire: For the barre of Honour being once leaped over by that Sex, there remains nothing pertaining to the owner, but the open field of Shame and repentance to all. If tempted by an impatient Affection

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fistion to any thing, not without danger or difficulty attained; Catechize your selfe with this Question; What wish, fortune or labour ever presented you with, that, after a full Fruition, did not soone grow tedious, or, at best came not far short of what creaking Expectation had undertaken it should performe? And let this contemplation moderate your desires, That all worldly profit or pleasure is correspondent to a like measure of anxiety and wearisomnesse. Therefore let no importunity warp you contrary to right reason and conveniency; ever arming your constancy against Flattery and Impudence, strong assailants, especially marching under the teares and carresses of a handsome and seeming-innocent Woman, from whom it is no dishonour to fly, and with whom there is no safety to treat; for feare, like blind *Sampson*, you grind out the remainder of your daies, between Want and Repentance, and be led in Triumph by her Friends, and those suborned

suborned to seduce you : more ready to sacrifice the Thanks to their own Nets, then to the easinesse of your Nature, to which it is only due.

21. If any then be furiously enamoured *en you*, whose Fortune cannot correspond for the Troubles incident to Marriage, (which God knows are not a few) venture the losse of Her, rather then your selfe it being one of the highest pieces of madness, to hang an indissolvable padlock upon your future hopes, only *to save a Witches Longing*, with whose soft humour miscarriage is more suitable, then a Man's, armed with so much advice : Therefore fly from such, as incurable Plagues, nothing being more catching to unbiased nature, then a seeming violent Affection : which if not built upon a former promise, you may leave her justly to the melancholly Society of her owne Folly; out of which it is all odds, but she may happily recover, or imitate the voluptuous death of that Taylor reported to have whined away himselfe for the love of Queen *Elizabeth*.

22. Who

1220 Who travels *Italy*, handsome, young and beardslesse, may need as much caution and circumspection, to protect him from the *Lust of men*, as the Charms of women; an impiety not to be credited by an honest heart, did not the ruines of *Sodom*, engrain'd by this unnaturall heat, remaine still to witnesse it. And as I have heard, they continue so enamoured this uncouth way of Lust, (led by what imaginary delight I know not) that such as Age and Weaknesse have led beyond the power of Acting, suffer themselves to be Patients in that noysome Beastiality: maintaining to this end Emissaries abroad, to entice men of delicate complexions, to the houses of these decrepit Lechers, under pretence of an assignation made by some Feminine beauty; And thus ensnared, the poore uncircumspect young man cannot with conscience doe, or safely, use this base Office.

13. Where you never Mean to returne, extend your *Liberality* at first coming, or as you see cōvenient, during your abroad; for what you give at parting is quite lost.

24. Make no ostentation of carrying any considerable Summe of Money about you: least you turne that to your destruction, which under God is a Strangers best preservation: And Remove not from place to place, but with company you know: The not observing whereof is the cause, so many of our Countrymens graves were never known; having been buried in as much obscurity as kil'd.

25. Inns are dangetous, and so are all fresh Acquaintances; especially where you find their offer of friendship to out-bid a Strangers desert: The same may be said of servants; not be entertained upon ordinary commendations.

26. Next to Experience, Languages are the richest lading of a Traveller: among which French is most useful: Italian and Spanish not being so fruitfull in Learning (except for the Mathematicks and Romances) Their other Bookes being gelt by the Fathers of the inquisition.

27. He that is carried by his curiosity under the Jurisdiction of the Turke,

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Turke, or other Mahumetan Princes, shall be used (as they esteeme him) like a dogg: & so to be armed with a more invincible Patience, then commonly accompanies a man free borne: inso-much as I heard a Kinsman say, who had bin at *Jerusalem*, that the richest experience he brought from thence, could not in the least proportion recompence the trouble he met with, bringing home certaine markes of the incivility of the people, for an uncertaine discovery of the places sam'd for *Christ's* Death and Buriall. And though he thought he merited by it (a conceit I know uncapable of place in your head) yet no reward could hire him to repeat again those weary steps: Therefore I advise you to believe rather what you may read in your Study, then go thither to disprove it.

28. I can say little of *Plantations* having had no experience of the: But that he, which changeth his owne Country, shall not in my mind, do so well, to go farther from the Sun, or where he may not at least share in the Government.

Advice



ADVICE TO A SON.

IV. Government.



Contract not the common distemper, incident to vulgar brains, who still imagine mon ease from some *untrial* Government, then that they lye under: not having passed the first Forme of Experience, where we may learne, that *Tyranny is no less natural to Power, then lust to Youth*.

If happy for the present 'tis no better then madnesse to endeavour a Change; if but indifferently Well, softly. For though a Vessel may yeeld the more for tilting or stirring, it rendereth all in it unpleasant to present use. The Die of Warre seldome turning to their advantage, that first cast it: such there fore

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fore as cannot make all well, discharge their conscience in wishing it so; Government being the care of Providence, not mine. But if it be your Fortune to fall under such commotions, imitate not the wild *Irish* or *Welsh*, who during Eclipses, run about beating kettles and pans, thinking their clamour and vexations available to the assistance of the higher Orbes, though they advance nothing but their owne miseries, being often maimed, but at best layed by, without respect or reward, so soone as the State is returned to its former Splendor. Common Souldiers resembling Cocks, that fight for the benefit and ambition of others more then their owne. This proves it the wholsomer counsell, to stay within doores, and avoid such malignant effects, as people attribute to the supposed distempers of the superior Planets. But if forced to take a streame, let it be that which leads to the desires of the *Metropolis*, the chiefe city being for the most part preserved, who ever prevails, in a civill Commotion, abounding in Money

and Friends: the readiest way to purchase quiet.

2. Be not the pen or mouth of a multitude congregated by the glingling of their Fetters: lest a pardon or Compliance knock them off, and leave you as the Soule of that wicked and deformed Body, hanging in the Hell of the Law, or to the vengeance of an exasperated Power: But rather have patience and see the Tree sufficiently shaken, before you runne to scramble for the fruit: lest instead of profit and honour, you meet with a cudgell or a stone. And then (if possible) seeme to fall in, rather out of compulsion, then designe: Since the Zeale of the Rabble is not so soon heated by the reall Oppressions of their Rulers, but may be easily cooled by the specious Promises and bread of Authority. Wherefore nurse not Ambition with your own blood: nor think the wind of Honour strong enough to blow away the reproachfull sense of a shamefull, if possibly that of a violent Death: for if *Solomon's* Rule be true, that *A living*

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Dogg is better then a dead Lyon, a Quick evasion cannot but be deemed more man-like, then a Buried valour.

3. A *Multitude* inflamed under a religious pretence, are at first as unsafely opposed, as joyned with; resembling Beares exasperated by the cry of their whelps, and do not seldome, if unextinguished by hope or delayes, consume all before them, to the very thing they intend to preserve: *Zeale*, like the Rod of *Moses*, devouring all for Diabolicall, that dares but appeare before it in the same shade: The inconsiderate Rabble, with the Swine in the Gospell, being more furiously agitated by the discontented Spirits of others, then their owne; who cannot be so happy in a Sea of Blood and devastation, the dire effects of war, as in peace, though invaded with some *Oppression*; a Scab that breakes out oftentimes in the most wholesome constituted Bodies of States, and may with lesse smart be continued on, then picked off. And because the Generality are incapable, in regard of number, either of reward, or

or punishment; therefore not of use to the Ambition or safety of others, but for the present, like Gun-powder during the flash of their discontent, and as a Lock in a River, are only of force upon the first opening, to drive on the designe of Innovation; loosing themselves afterwards in a more universal dilatation, either out of wearinesse, or doubt of the consequence.

4. The Example of *Brutus*, rather then *Cato* is to be followed in bad times, it being safer to be patient, then active, or appeare a foole, then a malecontent: An Evasion not only justified in the person of *David*, and by the eloquence of *Paul* before his Heathen Judges; but our *Saviour* himselfe is not heard to inveigh against the present *Power*, though it had made the Head of the *Baptist* the Frolick to a Feast.

Owne the *Power*, but not the *Faults* of the *Magistrate*; nor make *Law*, assigned for a buckler to defend your selfe, a sword to hurt others: let partiality should allure you to pass the sentence of *Approbation* upon

any thing unwarrantable in its owne nature. Neither let any Formalities used at a mimicall Tribunall (as that was set up in the case of *Naboth*) persuade you to more then a passive compliance since such may seeme to make greater, rather then diminish the wages of their iniquity, that seek to cover Rapine with a Gowne; which the Sword might patronize with more decency: And this observed, the people might cheaper receive all ther Injury at the first hand, which these Retailers of wickednesse utter at more intolerable rates: The result of all is, *Abab* might better have committed murder single, then render so many accessory, under the formall pretence of a Religious Fast, &c.

5. Before you fix, consult all the Objections Discretion is able to make: But *unresolved*, desert not your Party upon every Accessse of a Fever, as many melancholy spirits did these warres: who, by their often and unseasonable flittings, wore themselves so out on both sides, as they were not worth owning, when

when successe undertook for them, that they did turne in earnest; Irresolution rendering pardon more difficult from either faction, then it could have proved, had they remained constant to any. Devesting themselves of the ensigne of *Fidelity* looked upon by all with the eyes of pittie, and do often meet with Honour, seldome faile of Forgiveness, from a Noble enemy, who cannot but befriend Vertue, though he hath found it in armes against him. Yet if you perceive the Post you have contracted, to totter, through undermining Treachery or weaknesse, you may purchase your preservation by all honest endeavours: For he that prolongs his life by the forfeiture of a *Trust* he has undertaken husbands it worse, then if he buried it in the field of Honour. *Traitors* in all ages being equally detested on both sides.

6. *Submit quietly to any Power Providence shall please to mount into the saddle of Sovereignty, without enquiring into their Right for Conscience sake, or their Birth, in relation of Honour.*

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Remembering, that not only *David*, but the most famous for successe, did not only cut off others Lines, but were naturall shepheards under the Cope of Heaven, before they attayned to be metaphorically so under the Canopie of the Chaire of State: which once possessed, clarifies the present Incumbent's Title from the greatest imputation incident to Birth or Proceeding. And the many-headed *Beast*, the multitude, is seldome more, sometimes lesse gall'd and vexed by the new, than the old Saddle or Riders; who, out of their greater experience of her brutish patience, are more apt to load her with the trappings of Power, & the furniture suitable to a Throne: whose Inventory hide increaseth proportionable to continuance, and the presumption they have of their owne ability to keep the people from attempting their Remove. This may render it indifferent to a wise man, what card is Trump: whose game may possibly prove as faire under Clubs, as Diamonds; neither ought he to be troubled whether his Fetters consist of Many linkes, or but One,

7. If Authority exacts an *Acknowledgment* from you, give it with all readinesse: It being the highest Frenzy to dispute your Innocency with those who are able to convert the greatest into a fault: For, if it be no dishonour to submit to Theeves, if fallen into their Hands, Let not the example of a few fooles (who, like Lice, thrive no where so well as in a prison) tempt you to oppose your felicity against the Imperative Power, under which the dispose of your person doth wholly remaine, and therefore madnesse to deny it words.

I abhorre the Idolatry of the Heathen, yet cannot but mind you of their Humility, in adoring any thing the people set up, though but hewed out of the Body of an Oake, most suspicious unto swine, and principally after shaking by such stormes as Devils are reported to have raised: Therefore if you may enjoy the liberty of your owne Conscience and Estate, question not the Desert or Right of those, under whom you do it.

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8. He that suffers his *Conscience* to mislead him in civill obedience, makes his Guide a stumbling-block; nor considering that *All Government now extant, had their foundations laid in the dirt*, though time may have dried it up by oblivion, or flattering Historians lick't it off,

Thinke it no disparagement to your birth or discretion, to give honour to *Fresh Families*, who cannot be denied to have ascended by the sãe steps, those did, we stile *Antient*; *New* being a terme only respecting us, not the world: For what is, was before us, & will be when we are no more: Warre followes peace & peace warre, as summer doth winter, & foule weather faire: Neither are any ground more in this Mill of Viciissitudes, then such *obstinate fooles* as glory in the repute of *State-Martyrs* after they are dead; which concernes them lesse then what was said a 100 yeares before they were borne: It being the greatest odds, Their names shall not be registred, or if they be, after death they are no more sensible of the honour, then *Alexanders* great horse, or any beast else, his Masters Indulgence, or the Writers, are

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pleased to record. Neither, in a strict sense, doe they deserve such honour, for being able to date their possession from before the *Conquest*, Since if any be due, it wholly belongs to them that were buried in the ruines of their Countries Liberty, and not so such as helped to make their graves, as in likelihood most did, whom the *Normans* suffered to remaine. Therefore is madnesse to place our felicity out of our owne reach, or to measure Honour or Repute by any other Standard then the opinion we Conceive of it our selves; it being impossible to find a generall agreement in any good or evill report; The Raigae of *Queen Elizabeth* being no lesse traduced, then that of *Richard the Third* is justified.

Be not therefore licorish after *Fame*, found by experience to carry a trompe, that doth for the most part congregat more enemies then friends.

If you duly consider the *inconstancy* of common applause, &c. how many have had their *Fame* broken upon the same wheel that raised it, puffed out by their breath that kindled the first report of it, you

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would be as little elevated with the smiles, as dejected by the frowns of this gaudy Goddesse, formed, like *Venus*, out of no more solid matter, then the foame of the People; found by experience to have poyson'd more then ever she cured; Being so volatile, as she is incapable of fixation in the richest jewels of Nature, Vertue, or Grace: The composition of that body wholly consisting of contradictions, no readier to set up this day, then she may be to pull downe the next: This renders it the lowest puerility to be pleased or angry at reports: Good being inflamed, & Evill quenched, by nothing sooner then a constant neglect.

9. *Ostentation of Birth*, at no time decent, cannot in this be safe, wherein the very Foundations of Honour, are not only shaken but laid bare: Besides, many are so abused, in the sound of their owne or their Father's *Titles*, that by bustling for the the upper end, they often render that a shame, which in it selfe is no crime: as for example, if the son of the *Common Hunt* (in English, the Lord

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Mayors Dog-keeper) by reason of the title of Esquire annext to his Place, should consider himselfe as a man of worship, &c. Were it not ridiculous when, God knowes the appellation is used for the honour of the City, not the person that weares it. The same might be said of all Mechanick Places at Court, which to render them the more vendible, were blazon'd with the false Alchymy of a like Title; so far from advancing repute, that it sets it back in the opinion of all judicious men: Observe how ridiculous such Animals are, to pride themselves in the shadow and taile of Honour, when the substance is vanished, and the Head. - &c .

10. Despise none for *meanesse of Blood*, yet do not ordinarily make them your Companions, for debasing your owne; unlesse you find them clarified by excellent Parts, or guilded by Fortune or Power: *Solomon* having sent the *slug* guard to the *Pismire*, to learne industry; and to the *living Dog*, rather than the *dead Lion*, for Protection.

11. It cannot be looked upon as an

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act of prudence, to do more for another, than in reason may be expected from him againe upon a like occasion; unlesse so far as I am oblig'd to it out of *gratitude*: and no farther can my Prince or any one else expect assistance from me; For if I have not my livelyhood by him, I cannot apprehend any cause, why I should expose it for him, especially if I may with any probability be happy & keep it without him. And because most of the first Propriators of Government, in our daies, and long before, have ascended the Throne at the Cost and trouble, if not contrary to the mind of the People they command, why should any loose that for their Preservation, which was never gained by their Benevolence? Therefore if those at the Helme have lost their power, and I not able to find a particular Engagement or Interest strong enough to make their good successe inseparably necessary to my present or future well being, I am not bound to go farther on with them, then suits with my safety, & the security my judgment gives, that they are

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able to bring me off: All we owe to Governours, is Obedience; which depends wholly on Power; and therefore subject to follow the same Fate and perish with it: For, Friendship can be contracted between none that stand so far remote from the Line of Parity: Therefore all superlative Powers are excepted out of this commerce, because situated in truth or pretence, under a divine Right, which no interest of mine can reach, much lesse procure: Then, being so far above us, they can be nothing to us, longer the able to support themselves: For if they have an extraordinary and particular establishment in Heaven, it were blasphemy to think they can be pold downe by any but God; in the opposition of whose Vengeance, I am no more able, then willing to stand; in those must, that appeare unseasonable for them. Besides, Powers are established to protect us, who are to live happy under them, not miserably for them, if possibly to be prevented; since all sorts of Government may be reckoned among the rest of Gods plagues, powr'd down upon men for

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their oppression and disobedience, in the Primitive Parity; which makes our Wils, like *Eve's*, subject to others.

12. No Government can be safely engaged, by a single person, beyond requital: *Kings* thinking it a diminution of Honour; and *Republicks* a dangerous step to Popularity: Here you may see the continuall use of Circumspection; since 'tis possible for *Vertue* to forme a weapon against it selfe.

If it be dangerous to oversoblige a King, it is mortall in relation to a *Free State*; whose ingratitude, nolesse then Requital, is divided among so Many, as they are scarce capable of shame or thanks: Every Particular disavowing what is generally thought amisse: And all faults buried in his grave, that hath the fortune to die next. Therefore if possible avoid *Siding*, yet, if compell'd, remember it is deducible, both from the History of the great Earle of *Warwick* and *Stranly*, That a King may be as safely destroyed as preserved: And for Common-wealths, they are in nothing more perfect then Ingratitude;

Either Government finding it better husbandry, to pardon Enemies, then reward Friends.

13. *A reconciled enemy is not safely to be trusted; yet if any, a Great one; is being easier for such to execute their malice, then conceale it.*

Imagine few the more capable of *Trust*, because you have formerly obliged them: nothing being more ordinary then natures that quit such scores with hatred and treachery: And if you consider, whose hearts have been most empty of pity towards *unfortunate Princes*, Experience may present you with millions of such, whose hands formerly were filled with their bounty.

Ignorance reports of Witches, That they are unable to hurt, till they have received an almes; which though ridiculous in it selfe, yet in this sense verified, That *Charity seldome goes to the Gate, but it meets with ingratitude*; They proving for the most part, the greatest enemies, that have bin bought at the dearest rates of friendship; which proceeds from the high pride of *Humani-
nity*:

nity: Therefore be as little flatter'd to doe good out of hope of requitall, as I would have you terrified out of feare of the contrary.

14. Grant, if ever, a *Curtsey* at first asking: for, as expedition doubles a Benefit, so delay converts it into little lesse then an Injury, and robs you of the Thanks; the fate of churlish natures: Whereas some, I have knowne, able to apparell their Refusals in such soft robes of Court ship, that it was not easily to be discerned, whether the Request or Deniall were most decent.

Do not hackney out your *Promise* to the full stage of Desire; least tiring in performance and becoming a Bankrupt in power, you forfeit repute and purchase certaine Enemies, for uncertaine Friends. Yet when the *suffrages* of many, in relation to your particular profit are to be purchased, wise mens practise hath proved it no indiscretion, to be lavish in this kind, where the dishonour of non-performance with others is quite buried in the greater benefit accruing;

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accruing to your selfe: it being as ordinary for hope to exceed modesty in asking, as an engaged Power comes short of the ability if not the will to performe: Therefore in this case you must supply with thanks, what you are not able to doe in effect.

15. Be not nice in *Assisting*, with the advantages, Nature or Art may have given you such as want them; who do not seldome in exchange, part with those of fortune, to such as can manage their *Advice* well, as they only do, that never give *Councell* till called, nor continue it longer, then they find it acceptable.

If one in power aske your *Advice*, in a businesse of Consequence, it may appeare rashness, if not folly, to answer suddenly upon the place: It not being impossible, but that the *designe* of his *Question* may as well be, to try your sufficiency, as to strengthen his *owne*: However so much *sinne* as may be borrowed with safety from the emergency of any occasion, is likelier to increase then abate the weight of a Result: And in this interim you may

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gaine leisure to discover, what *Resoluti-*
as *sutes* best the mind of the party,
 who is commonly gratified most by
 such as comply neereſt with his owne
 Judgment; which 'tis ever wiſdome to
 obſerve, where all the *counſels* given are
 indifferent. Nor will it ſavour of ſo
 much reſpect to his perſon or care of
 his affaires to determine *extempore*, as
 upon *premeditation*: It being the *Cu-*
ſtoms of great ones, to value things, not
 proportionable to their worth, but the ſweat
 and time they coſt.

16. 'Tis not dutifull nor ſafe, to drive
 Your Prince, by a witty Answer, beyond
 all poſſibility of Reply: It being more
 excuſable to appeare Rich, then wiſe at
 the prejudice of one in a ſuperlative
 Power; who have their cares ſo conti-
 nually ſoftned by Flattery, as they
 eaſier bear diminution in their Treafure,
 which they look upon as below and
 without them, then in *Wit*, *Handſome-*
neſſe *Horſemanſhip* &c. which their
 Parasites have long ſince made them
 believe are inherent in them. This a
Carver at Court, formerly in good
 eſteeme:

esteeme with King James, found to his prejudice, who being laughed at by him, for saying *The wing of a Rabbit*, maintained it as congruous, as *the forelegge of a Capon*, a phrase used in Scotland, and by himsele here: which put the King so out of Patience, as he never looked on the Gentleman more. The like I have beene told of a Bishop, who being reproved by the same Prince, for *Preaching against the Papists*, during the *Treaty with Spain*, replied, *he could never say more then his Majesty had writ*. Goe thy way quoth the King; and expect thy next *Translation* in Heaven, not from me: meaning he would never better his See. This humour makes these terrestiall Gods more auspicious to Fooles, then those *Solomon* saith, *are able to render a reason*.

17. It is not safe for a *Secretary* to mend the copy his Master hath set him, unlesse own'd as from his former inspirations; Least he should grow jealous, that you valued your cōceptions before his; who measures his Sufficiency by the latitude.

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latitude of his Employment; not the depth of his naturall Parts; This made the Lord Chancellour *Egerton* the willing to exchange incomparable Dr. D. for the lesse sufficient, though in this more modest *Mr. T. B.*

But in case his Affaires be wholly left to your management, you must not onely looke to correspond for his miscarriages, but as obstinately renounce any honour may be given you, to his prejudice: imputing all to his single sufficiency: your selfe owning no higher place, than that of the Executioner of his commands. For though *many great men*, like Properties or Puppets, are *managed by their servants*, yet such are most deare to them, as can so carry their hand in their actions, that they make them appear lesse Fables, then in truth they are: easily done, by giving them the honour *to concede or deny in publick*, without interposing any other arguments against it, then may becom the mouth of a Servant: however you may order him *in private*.

18. *Write not the Faults of persons neare the Throne, in any nation you reside.*

resides in; least your Letters should be intercepted, and you sent out of the world before your time, but reserve such discourse for the single care of your Master, into which you must powre it with more Caution, then Malice, least it should come to be discovered, as it is odds but it will, And then the next endeavour is revenge: it being *lesse danger to traduce a King, then his Minions*. The first still looked upon as above blame, because uncapable of punishment, but the latter are not only subject to accusations, but the aggravation of their Enemies, which fills them full of Caution, and Prejudice, to all they feare are able, or but willing to detect them. I could produce sad effects, that have followed the want of care in this, but that I intend Advice, not an History.

It is an office unbecoming a Gentleman, to be an *Intelligencer* which in reall truth is no better then a *Spy* (who are often brought to the Torture, and die miserably, though no words are made of it, being a use connived at by

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all Princes: To whom I give this Caution. That they say not after their Patrons are called home; which do not seldom (in emulation to their Successor, or to gratifie the Prince they have tested withall, and it may be, from whom they have received Presents, and high commendations to their owne King) discover all that are imployed to do him hurt.

Many, by wofull experience, have tasted the bitter consequence of delivering their single Arguments to men in Power, or revealing their mis-carringes, when able to produce no stronger prooves, then their owne: For such do not rarely, out of forgetfulnesse or some other more politick end, adde to the Information. And so make you in the opinion of others, to recant, or justify a Lie: For if it be a Prince, who repeats your report; you cannot with safety or manners due to the dignity of his person, interrupt him, or, in the conclusion, rectifie his relation with so stout a forehead, as an innocent heart cannot but owne. Therefore

in such cases of *Jeux* you must wait till some opportunity produceth a *medium* strong enough to satisfie him, to whom you make the relation, and screene your selfe from all imputation of Falshood: For want of which caution I have knowne many ground to pieces, between the weight of their owne credit, and the parties accused.

It is alwaies *slippery about the throne*, but most dangerous, where a *Prince* out of distrust of his owne abilities, or attention to the voyce of Pleasure, leaves his affaires wholly to the conduct of a *Favourite*: For there to opine contrary to the Gusto of such a Subject, how necessary or prudent soever your *Advice* is, will be looked upon as given out of *Design*, if not in *Opposition* to his greatness. By this I have knowne many fall into the displeasure of their Sovereign, whose eares are more open to the complaints of his *Minion*, then the juster defences of a more faithfull Servant, which can never come to be heard, there being no accesse to him, but onely through the mediation of the party you have offended: Wherefore in such

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Governments there can be no security, but by proposing what conveniency & reason dictates, by way of *Problem*: And if generally received, it may passe under the *Advice of others*, though contrary to the haire of the greatest Counceller, who in this case knowes not against whom to plant his revenge: a *Number* being no lesse uncapable of Feare then Reproofe. But if you find any thing resolved, or but questioned by your Master upon premeditation, you may be sure the hand of *Joab* is in it, & so not to be prosecuted farther without running the hazard of your ruine.

19. That it is not unlawfull to Serve, bear Office or Armes, under such as ascend the Throne, or other high places, by steps washed in blood, you may be abundantly satisfied in Conscience, by the *Church in Neros house*, the good *Centurio* & many others mentioned in Scripture.

20. Court him alwaies, you hope one day to make use of, but at the least Expence you can: observing the condition of *Men in power*, to reform better of such, as they have done cruelties

rests for, then those they have received greater from; looking upon this as a shame, upon the other as an honour.

21. This is a naturall guard, and with in the management of the most ordinary capacities, to keep an enemy out at the flaves end: But futable only to a superlative prudence, so wisely to governe your words and actions towards a Friend, as may preserve your selfe from danger: Not to be done but by communicating to him no more then Discretion or Necessity shall warrant you to reveale, since men, in this relation, destroy as many out of folly as perfidiousnesse. Wisdome being a rarer ingredient in Friendship, then Honesty. This makes me thinke, the friend *Seneca* braggs of was only an *Utopian*, and therefore I shall passe it by as a Romantick straine, being rather a fallie of his wit, then a reall charge issuing out of the body of his judgement. The highest Love I dare give credit to is that of *Jonathan*, yet granting he looked upon the words of *Samuel* as Oracles, no other probable

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able way appeared to preserve his *Familie*, then by helping *David* to promote that he was thoroughly persuaded he could not hinder. This put into the balance with the *frailty*, no lesse then the *rarity* of such persons, makes me advise you, not to weigh that was, may be, and perhaps is, but how many more have been betrayed and undone, under the specious pretext of *Friendship*: wherefore not to be trusted farther then the line of *steiptocall* interest doth extend: no former merit being now able to give caution for a future trust, because depending upon the acceptance of the Receiver, not the value the giver rates it at. To conclude, though I thinke this a necessary Caution, in this perfidious Generation, Yet I hope you will be so farre tender of your owne honour, as not willfully to violate so sacred a *Bond*, never broken or thought out of fashion, but by base hearts and corrupted minds: *Deferrius* of *Friends* being none of the smallest signs portending the destruction of a people:

people: For such as out of a pretence of *Love*, betray others, will not spare their *King, Country, or God*.

22. *Mingle not your Interest with a Great Mans*, made desperate by Debts or Court-injuries, whose breakings out prove fatall to their wisest Followers and Friends: averred in the last Earl of *Essex* but one, where *Merrick* his Steward, & *Cusfe* his Secretary, though of excellent Parts, were both hang'd. For such unconcocted Rebellions come seldome to the hurt of any, but the Parties that promote them: being commonly guided by the directions of their Enemies, as this was by *Cecil*, whose creatures perswaded *Essex* to this inconsiderate Attempt.

23. Let nothing unjustifiable or dangerous appeare under your Hand, which, many yeares after, may rise up in judgment against you, when things spoken may be forgot: as happened to the Duke of *Norfolke*, Sr *Gervase Elwaies*, and a great Earle I knew led by the nose all King *James* his raigne, for feare of being questioned about Lett

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ers writ to so high a Person as is treason by the Law, to sollicite, &c. Therefore I charge you, as you tender the blessing of your owne safety, *not to write in an ill sense*, what ever your Character be: For, if not tedious Examination, sharp Torture will force you to produce a Key.

24. Avoid the folly of *Aethon*, that lost the shape of a *Courrier*, by prying into their *Secrets*, Religion taught him to worship: an humour *St. Edw. Cooke* might have paid dearer for, had he published the contents of the Earle of *Sommersets Letters* in a lesse mercifull Kings Raigoe then *James's*, of whose pardon the foulest faults tasted, yet became so highly irritated by this proud Lawyers indiscretion, as to remove his anger from the *Prisoner* to the *Judge*, where it rested till Death; who, by the Riches and Honours he powred upon such heads, as his Youth found in Armes against him in *Scotland*, and in *Juncto's* in *England*, hath made it manifest, that a Prince

Prince is easier reconciled to an Enemy, who hath caused him to tremble, then a Subject, that hath dayly in his power the meanes to make him blush. Therefore if you attain any such knowledge dissemble it, or put the best exposition upon it.

25. Providence or a severer Destiny hath housed under all our roofs a sufficient proportion of Calamities. Therefore 'tis folly to fend to Market for troubles: As those do, that contract *forraigne infelicities*, vexing themselves for the losses of the Prince of Conde in France, the death of the King of Sweden in Germany, or the progreſſe of the *Turkes* in Candy, &c. Tophet prepared of old, as well to torment the ambitious and unquiet spirits of busie Subjects as kings.

26. Afflict not your selfe to see the Reward of *Wisdoms* distributed among *Fooles*: For, to those the *Fathers* stone and excruciate by neglect, as the *Jews* did the *Prophets*, their *Sonnes* may raise *Monuments*, and curse their *Ancestors*, that out of feare to detect their

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owne Ignorance, barred the gates of Preferment against all more able, then themselves, to have paved a way to future felicity. It being the ordinary mode, if not Policy of the world, to *keep Folly at the Helme, and Wit under Hatches.*

27. One may attaine to a higher degree of Honour and Power, under a *Monarch*, then can be found roome for in a *Republick*: as is apparent in some *Favours*, that have had the administration of all affaires: Yet in my opinion this is abundantly recompensed, in the multitude, which the latter employes, who are securer in what they enjoy, in not being subject to the passions of a single judgment.

Republicks lye most obnoxious to popular commotions: *Monarchies* to clandestine attempts: in the first it is not safe to be found: unlesse they be so epidemicall, as may more then probable assure successe; in the latter not decent for a person of Honour, though warranted by never so much security: no hands being more loathsome, then those

those that smell of blood and treachery.

28. Though *Law* perish (a thing unlikely, being the guard of all Peace) yet *Oratory* will still keep in repute, as having more affections to worke upon in a *Republicke*, then a *Monarchy*; one judgment being easier forestall'd then many: So that *I* may safely presage, if a golden tongue fall under a subtile head, it may have a great influence upon the whole Senate.

29. Though *I* hope *I* have now reason to be confident, you will accomplish the presage, diverse long since made of your future *sufficiency*; Yet *I* should advise, not to extend it, by any publick demonstration, beyond the limits of your owne *Profession*: since the *Study of the Law* being esteemed by all a full employment for a whole man, if you should make a considerable digression into another Calling, it might occasion a jealousy in your *Clients*, you had neglected your owne. The severall Bookes, incomparable *Bacon* was known to read,

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besides those relating to *Law*, were objected to him, as an argument of his insufficiency to manage the place of *Solicitor-Generall*, & may lye as a rub in all their waies, that shall out of vaine glory, to manifest a generall knowledge, neglect this Caution.

30. Avoid in your *Pleadings* such unnecessary Digressions, as some of the *long Robs* do ordinarily make, from the Merit of the Cause, to the Defamation of the contrary Party: A Quick-sand wherein *Cooke*, that *Leviathan* of the Law, mired his repute: Nor could he divest this vanity, after he was made a Judge; frō which height it cast him to the hazard of his neck, had not the soft nature of *K. James* broke his fall. Nor doth the *Antiquity* of it plead a better excuse, then that he retained the effeminate and weaker part, leaving the *Romane Elegancy* unimitated.

31. At a Conference to speak last, is no small advantage; as *M. John Hampden* wisely observed, who made himselfe still the Goal-keeper of his Party, giving his Opposites leisure to loose

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their reasons in the loud and lesse significant tempest, commonly arising upon a first Debate; in which if he found his side worsted he had the dexterous sagacity to mount the Argument above the Heads of the major part: Whose single reason did not seldome make the whole *Parliament* so farre suspicious of their owne, as to approve his, or at least give time for another Debate, by which he had the opportunity to muster up more forces; thus by confounding the weaker, and tiring out the acuter judgment, he seldome failed to attaine his ends.

33. If you be to vote in any *Publick Assembly*, avoid, as much as you may, giving concession under your *Hand* to any private mans written opinions: For you cannot, without experiment, believe, how much your owne judgment will be altered, and how crude your former Reasons will appeare to your selfe, after they are ruminated and digested by Debate. Having since these *Warres* been admitted to *Councils*, where many of no great capacity have

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assisted, I never knew any thing come so exactly framed out of one man's sense, that did not receive a palpable amendment from the *Debates* of sometimes much inferiour Judgments: Nay I have knowne some that have had the fortune to start the *Idea*, which when it hath beene presented to them againe in a perfect *Result*, have not been able to see the bottome of the wisdom of it, without much difficulty and admiration: Neither is this miraculous, but naturall; For the *Fuller*, *Dyer*, *Weaver*, &c. understand not each others Trades, yet between them all a good peece of Cloth is made.

33. As excellent *Painters* were not wont to fixe upon a single Beauty, but did borrow an *Eye* of This, and a *Lip*, *Nose*, &c. from others, out of which was formed an exquisite *Venus*: so shall you do well, to propose more then one, for *Imitation*; the only way to render you compleat: since a man absolute in all points hath not yet risen within the circle of the largest experience: which renders them obnoxious to censure, rather

rather then Commendations, before death hath deprived them of the sense of either. *Envy*, that feeds only upon Infirmities, receiving a more favourable audience from the generality, then the loudest desert; the progresse of whose *detraktion* doth commonly conclude at the Grave; after which she is as intemperat in their praise by way of comparison with those alive, as she was malicious to them at their being here; where none are so exact, no not in that very profession, which they have made it the study of their lives to be perfect in, but that in some things they lye open to reproofe, as I could instance in that *course* you have chosen, where many taken for Tutors, would not have been thought worth the following, were they now in being (as their contemporaries know) who had the true smack of the *portage*, before the *Coloquintida* was corrected by the earth, the Wombe of Forgetfulness: Some wanting *Elocution*, others *Confidence*, and many owners of these, *Moderation* it lying in the power

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power of a foolish Custome or Gesture to render the most able ridiculous: Mens eyes, no lesse then their judgements being blind towards themselves: For though the *Client* loves him that speaks much and loud, the *Courts* favours those, are modest and pertinent. This I tell you, that you should not take all for current Gold, you see glistening in Opinion; nor all for drosse and counterfeit, which hath not had the fortune to receive the impress of her approbation.

34. Before I came to have leisure to observe them, I thought *Princes* and *Ministers of State* something above humane; Not hearing a word fall from them, upon which I did not put a politick construction: But growing more familiar with them, I found their Discourses mingled with the same *Follies*, ours are: and their domesticall affaires carried on with as little, if not lesse discretion sometimes, then Ordinary men's.

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35. He that seekes perfection on earth, leaves nothing new for the Saints to find in heaven: For whilst Men teach, there will be mistakes in Divinity, And as long as no other govern, Errors in the State: Therefore be not licorish after *Chang*, lest you muddie your present felicity with a future greater, and more sharp inconvenience.

36. Those that impute their good successe to *Chance*, or rather *Providence* (unto which none can be too liberall since every thing proceeds from it) rebate the point of *Envy* farre more then such, as father them upon their owne *Wisdome* or *Valour*, in which many pretend an ample share, that may easily be brought to confesse themselves exceeded in *Luck*. And most men are willing to employ or follow his Conduct, that lies under the high esteeme of a *Favourite* to *Fortune*; who are ever acceptable in the Courts of Princes, because they create more hope then Jealousy; All being apt to reverence & love, then maligne such as they thinke operate under the favourable

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avorable aspect of the omnipotent God: which opinion attained, it breeds no lesse confidence in Friends, then it strikes terror into Enimies.

37. As I would have you primarily intend stopping of the leakes in your owne Bottom, if called to the Helme (from which in free states none are exempt) so you must by no meanes neglect the repairing the broken fortunes of others found to be of *excellent partes*: who if not made friends by preferment, may prove dangerous to a new-founded State; Neither are *preferments* so scarce, or these so numerous, but that there is provision enough for them in these three Nations: I confesse Queene *Elizabeth* most happy in this which preserved her from Civil Warres; whose foundations are Commonly laid by Artificers too subtle to be discovered: Flames, as in Hay or Straw, may be kindled in the more combustible People, by such Foxes as shall appeare ratherto carrywater, then fire-brāds; Nothing in experience being found more mortall, then an unseasonable

nable Commendation from an eloquent tongue, or a forced compliance from a discontented Politician. The *Consistory* & *Jesuites* maintain throughout the world the traffick of sedition and privy Conspiracy: yet have had so much wit, as to land it in *Presbyterian* bottomes, and to cover their disobedience to Governours under the attempts of the *Anabaptist*, that naturally acknowledg none. The truth is, if wise men will make it their businesse, they may be easily able, where the people are unsettled, to obstruct all good, & promote much evil, under the specious pretences of *Religion* and *safety*. Therefore far cheaper pleased, then discontented: being otherwise, in true policy, capable of no slighter security: then shall be able to cut off all hope or desire of future revenge. The consideration of which, though it cannot make me altogether approve, yet it abates my severity, in the condemnation of that Legislator, said to, have writ his Lawes in bloud, which might be more sutable to the complexion of some

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38. The like may be imagin'd of *men proscribed*, who between thirst of revenge, and a desire of returning, do not seldome promote their Countries ruine. This also may authorize their Tenents, that hold *punishing Children* with the losse of Goods, for their *Fathers Crimes*, as dangerous as unjust. And under this head may be reduced all *Penall Lawes*, laid upon faults not really prejudiciall to the State: Nor can a too rigid scrutiny, either after personall lapses in Manners, or uncouth Tenents in Religion, produce any good effects to a Cōmonweale, where no *Inquisition* is, which under the Papacy drawes the envy wholly upon the Church, made incapable, not only by custome, but an awfull Reverence, of all revenge.

39. Another error may happen (especially where a Free State is founded in Armes) by conceding too great a power to the *Soldiery*, who, like the spirits of Conjurers, do oftentimes

times teare their Masters and Raifers in peices, for want of other Employment: Therefore since it is beyond the plenty of any Nation, to proportion a reward futable to the opinion they have of their owne merit, it behoves the fupream Power to bury their Covetoufneffe and Ambition in the fields of others, by a Forrain War, yet as little to their discontent as may be; alwaies giving them the honour of good Servants, though bad Masters, remembring, that the cause you raifed them for, is not fo deepe buried, but it may rife againe to the terror of all that withftand it.

40. Neither can *the Clergy* be rendered with leffe danger, Despicable then Great: both thefe extreames equally crolsing the waies of peace: yet more safety poffibly may accrue from eftating them in fo comfortable a Competency, as the loofing of it may create feare, then fuch a Power, as they have in other Nations; found by experience to produce pride and ambition, befides an incroachment on the Peoples Liberty

ty, whose natures they are used to warp towards any side, by the hope and terror they raise in their consciences in relation to another world; the exploding of which believe would be no lesse diminution to the reverence of the civill Magistrate, then the profit of the Priesthood.




Advice





ADVICETO A SON.

V. Religion.

1  *Ead the Book of God with*
 Reverence, and in things
 doubtfull take fixation
 from the *authority of the*
Church, which cannot be arraigned of a
 damnable error, without questioning
 that truth, which hath proclaimed her
 prooffe against *the gates of Hell*. This
 makes we wish that our *Samsons* in
successes, who have stript her of her Or-
 naments (Riches, Power, and Honors,
 which the ancient piety left her to co-
 ver her Nakednesse withall) and given
 them to vaine expounders of Riddles,
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put out, by the dust and rubbish, the fall of so great and antique a frame is likely to make. Therefore be content to see your Judgment wade, rather than swim, In the sense of the Scriptures: because our deepe plungers have been often observed to bring up sandy Assertions, and their heads wrapt about with the venemous weeds of Error and Schismes, which, may for the present discountenance the endeavors of modest Learning, yet will, no doubt, sinke and vanish, after some time and experience had of their frequent mistakes, as those of our bold Expositors of the *Revelation* have most shamefully done.

For if *Brightman*, known by my selfe pious and learn'd, could be so *one* in his Calculations for the Pope's fall, as to the time; What encouragement remains for you to perplex your studies or expectation, when those Hieroglyphicall *Obscurities* shall be performed.

2. The prudent *Consistory* finding the lesse zelous, yet more prying Judgments

ments of these times too full of caution, suspicion, &c. to credit new *Miracles*, have forbidden the predication of more, without licence from those who are too cautelous for the passing of any, not, at least in semblance, prooffe against Detection; leaving them for the rest to the large stock, Time and Custome (the vouchers of many Lie) have conveyed to them from their Ancestours better cultivated Ignorance & Credulity: which may with farre greater reason advise us to a more tender and honourable esteem of the sacred bookes of the *Prophet Daniel*, and the *Apocalyps*, then to suffer them still, like *Whittington's Bells*, to ring the Advancement or Knell of those at the Helme. *Comines* having noted it as a blemish in the people of *England*, to measure their Hopes and Feares by phanatick presages: The consequence of which is in the future likely to prove as fatall to the *Lay* power, as they have formerly been to the *Ecclesiasticall*: so as our Governours, if they tender Religion or their owne safety, must hang

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hang the Lock of *Restraints* against these bold *Interpretations*: since the seals those *Bookes* retaine, strengthened with the dreadfull comminations of the holy Spirit, are not sufficient to stay the Ages presumption: who from among these *Hieroglyphicks*, pick out such *Cognisances* as best suit their designs, not so easily brought about, as by a mis-led zeale in the rable: and after they have fixed them on those that stand in the way of their advancement, they like *Diana*, set their owne people upon them. Nor can a *restriction* be put upon our peepers into such *Mysteries*, be any more obstruction to the divine Truths they conraine (not legible by any light, the knowledge of men hath hitherto-attained) then it was sloth or sin in the *Egyptians*, not to follow their callings, till the three dayes darknesse was over, or their abstinence from water a contempt of Gods blessing, after it was by *Moses* converted into Blood, and become the Sanctuary for venomous Froggs. This makes me thinke a Prosecution of the
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Oriental Tongues: (beyond an ability to understand them) is, like *Mosick* or *Fencing* unable to requite the time they consume: *Hebrew* being observed to grow, for the most part in soile apter to produce *Rootes* then *Flowers*: Yet so luxurians in the variety of Readings and significations, as it amazeth the wise & precipitates the ignorant & factions into no lesse deepe then destructive *Enthusiasmes*.

3. He may be lesse prudent, if not religious, who straines at a *Gnat*, contrary to the stomach of the *Church* he lives in, then such as swallow greater things, owned by her *universall consent*: For he that herds with the *Congregation*, though in an *Error*, bath obedience to stand by him, whereas a *Truth* in the other may be trendred more peccant, through a solitary obstinacy: since it is ordinary with the holy Spirit to register such *Kings* for Good, as had not quite expunged all marks of *Idolatry*, though possibly in their power to have done it, which a private person cannot but want, having nothing

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thing but Arguments to oppose, blunted through prejudice arising from a contrary practice.

4. *Despise not a professor of Falsesse*, because it may be true; But have a care how you trust it, for fear it should be false: The Coat of Christ being more in fashion then his Practice; Many Pulpit men, like Physicians, forbidding their Patients that, you may ordinarily find on their own trenchers.

5. *Hypocrisy*, though looked upon by the Church (the spouse of Christ) as a gaudy and painted Adulteresse, yet if she passeth undiscovered, the result is not so dangerous, as that of open Profanenesse: Therefore shun all occasions of scandall, which commonly arise from drinks, whose followers have their lapses scored on every wall.

6. *Criticismes and curious Questions in Schoole Divinity* may whet the Wit, but are detected for dulling the edge of Faith, and were never famous for edification, and though looked upon in these last Centuries as the right

right hand of Learning, yet better cut off, then used, as they have long serv'd, for weapons of contention: Devis'd to puzzle the Laity, and render the Clergy no lesse necessary then honorable: Who have worke enough cut out for them till doomes day, to resolve, Which is least suitable to the Divine Essence, To have bound the hands of men, or left them at liberty? By which a constraint must needs be put upon Us, or our Maker, &c.

7. I can approve of none for *Magistriall Divinity*, but that which is found floting in the unquestioned sense of the Scriptures: Therefore when cast upon a Place that seemes equally inclin'd to different Opinions, I would advise, to count it as Bowlers doe, for dead to the present understanding; and not to torture the Text by measuring of every nicity, but rather turne to one more plaine, referring to that all disputes, without knocking one hard place against another, as they have done since this iron age, till an unquenchable fire of Contention is kindled, and so many

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garring and uncertaine sounds of Religion heard, as men stand amazed, not knowing which to follow, all pretending to be in the right, as if it were possible, for Truth to contradict her selfe.

8. I grant the *Socinians* are not, at this time unworthily looked upon, as the most Chymicall and Rationall part of our many Divisions; Yet going contrary to the antient *Canons of the Church* (esteemed in the schoole of the Fathers, the best Grammar of a Christians Creed) and wanting the principall Buttresses of Prescription, Universality and Consent, to uphold the Convenience, and justify the Truth of their Doctrine, I cannot award them so much approbation as they seeme in reason to plead for: Yet are so far confident, that if just prooffe can be made of their adolcerating the faith of Antiquity, few Professions extant can justly take up the first stone against them; who upon a conscientious scrutinie, may possibly appeare equally culpable: However, such as call them *Arians*, do not think they honour them with a former uni-

universall Consent, *Athanasius* only excepted: And other lesse probable Opinions may learn this candor and Charity from them, not to barre Heaven Gates against all Professions but their owne; or, like our Retailers of new Lights, pull Passengers into their Preaching houses by the sleeves, as if all wanted Religion but themselves.

9. And as the *Socinian Doctrine* appears to aery, high and *Mercuriall* for ordinary Capacities: whose understandings are usually consumed, like *Jupiter's* Mistresse, in the splendid commerce of such sublime speculations; So the *Roman* is to earthy and *Saturnine*, participating of the dross of *Merit*, Images, Indulgences, &c. Which convinceth Her of so much worldly respect, as she stands condemned by all, but such as are betray'd to her Devotion through Ignorance, Profit, or Honor on the one hand, or chained to her obedience, by the iron Inquisition on the other.

10. Yet were not *Purgatory*, with the rest of the *Romish* Goblins, intruded

truded as Articles of Faith, I should be lesse scandalized at them; in hope, by accident, they might occasion good: finding humane Nature so childish, as to be sooner scared, then perswaded out of the darke Beries of Sinne: the reall Rod not being so terrible in the hand of the Magistrate, as these Phantasmes, which Tradition and the Priests subtilty hath formed in the peoples Braines.

11. But in conclusion, you will find the Reformation most conformable to the duty we owe to God, and the Magistrate: if not too flegmatick, in passing by decent Ceremonies: or too cholerick and rigid, in obtruding upon weak and tender Consciences.

12. And yet it was no unhappy rencontre in him that said, *A good Religion might be composed out of the Papists Charity, the Puritans words, and the Protestants Faith*; For where works are thought to chargeable, outward profession too cumbersome, the third renders it self suspected: The two first, being only palpable to sense and reason,

son, stand firme like a rock; whereas the other shakes under the weight of every Phantasy, as *Peter* did when he walk'd upon the Sea. To speake briefly, in good works none can be deceived, but the doer, in valuing them too high, in the two latter all but God, who only knowes the heart.

13. I confesse the *Milkenaries* are of so jovial a Creed, as I could be content it stood with the will of God; I might herd with them; who, if not approved, I doe not find condemned by any Council, at least for the first 300 years.

14. But for the vagabond *Schismatics*, he is so fiery, as he cannot last long unconsumed, being ready upon the least advantage to melt all into sedition; not sparing to burne the fingers of Government, longer then they shower down Officers and Preferments upon him; whining for a Sanctity here, God never yet trusted out of Heaven. Therefore uncapable of quiet, but under a severe Restraint, or an absolute Liberty,

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15. And our new *Levelling Opinions*, though they seeme to transcribe their Authority, from the no lesse inimitable then miraculous practise of the Primitive times, stand (if taken at the farthest extent) in so diametricall an Opposition to all humane felicity, as not likely to proceed from the Lord of Order; Being, if lights, in such darke Lanthornes, a iob humane Society of all reward, and consequently, endeavour of desert; Yet the Owners though unconstant in their new wayes, pronounce it damnable to keep the old.

16. It is observable in the present Humour, that those who carry an Impresse of the *wildest errors*, have a safer Passport to travell by, and a neerer step to Preferment, then such as retaine the Tenents, our Fathers kept in grosse during the flames of the antient Persecutions, & by retaile under the modern; making the honour of that Doctrine scandalous, for which our Ancestors were not ashamed to die; who are by this rendered the worst of Murderers, as having through obstinacy, been guilty

guilty of their owne Death.
 17. Will not such proceedings incline
 to *Anarchy*; and that proving loath some
 to all, make roome for the old or some
 more acceptable Familie; if not for
 Conquest by a forreign Nation? Because
 people lying uneasily, are apt to such
 rumblings and changes, as cannot but
 at last bring them under a Power, strong
 enough to constrain, or cunning e-
 nough to perswade them, with a pre-
 sence of holinesse and righteousness,
 to a mutuall compliance, in relation to
 a change of Government: Of the first
 there are multitudes of Examples,
 throughout all profane Histories: of
 the latter few but Sacred, where the
 Jewes under *Moses* being led by the
 miraculo: hand God, are not ca-
 pable to be comprized under the erring
 Axioms of humane Policy. As for *Mor-
 burne* he tolled on his untutored rable,
 by mixing Profit and Rapine with his
 Religion, which he left uncertain,
 grounding his precepts upon successe,
 ever owned as dropped upon them out
 of Heaven; making himselfe still confi-

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dent of the event, which I cannot undertake; therefore unable, in these a-
 moretickle times, to give you better
 Counsell, then to keep your compliance
 so loose, as if possible, you may fix it to
 the best advantage of your profit and
 honour. 18. Nevertheless though a high, pal-
 pable & externall Zele is taken, by the
 present Age, as a marke of Confidence,
 yet I cannot looke upon it with such
 affection, because scrud up to these
 altitudes in many, by the wooden
 images of worldly respects; Not like-
 ly to hold longer in tune; then a har-
 mony can be made among all Parties,
 now possibly at odds, or under a jea-
 lous aspect: Therefore I advise you,
 to put no more of it on, then with
 decency you may develt, in case the
 fashion should alter, and the rich die
 the wars have dipt it in, be rubb'd off;
 since all customes rise or fall propor-
 tionable to the exchange they make
 for the Preferments in the State; to
 which in discretion you are bound to
 give your Obedience though not your

H

Con:

Conscience: For I would have my Per-
suasions understood so reach only to
what is consonant to Religion, which
doth not bind you so choake your for-
tunes with the Criticisms of such
Poikillers, of the Age, as value
their Interpretations of Scripture as
bribe liberty or life: And by this
overweening, one Country makes
Martyrs of those the precedent thought
Hereticks, and such Liberators of their
Country, as were formerly held Treas-
sons.

19. Keep then your *Conscience*
sender, but not so raw, as to twitch
and kick at all you understand not; Nor
let it baffle your wit out of the bounds
of Discretion, as such doe that suffer
themselves to be moped by it. To pre-
vent which, keep *Reason* alwayes to
your eye; whose light ought never to
be lost in any worldly action, and be
eclipsed in what relates to Heaven.
The Tribunal of *conscience* being re-
flected in our Soules, to direct our
miscalriages, not to betray our wel-
being, and therefore subordinate

only

only to a superlative Authority, but also to our owne honest, safe and whole some conveniences. Neither is *Conscience* seldome misled by Education, Custom and the false representations of teachers, who benighted in the darke interest of Covetousnesse and Ambition, seek to dodge others under the name of such Institutes as they believe not themselves, yet employ all their Art, Sufficiency and Endeavour, to make them passe for authentick and the pure mind of God; like Juglers, that beguile our senses with what is not, to have the better opportunity to pick our pockets of what is really usefull to themselves. For the more subtile wind, got into the narrow and delicate parts of our body, is able to act the Stone, Gout, and other most acute diseases, not really present: So doth *Superstition* represent in this changeable & concave glasse of a corrupted *Conscience*, things for themselves, that are indeed but naturall and indifferent, and other pious, that are really vaine and destructive.

The prosecution of which leads readily to Atheisme, or an over biassed Holinesse, which persecutes all that carry the impresse of any contrary Tendencies.

20. Fly that selfe-murdering Tyrant *Obstinacy*; who, like our Witches, is not seldome found to pamper the Impulse of Heresy with her owne blood; being not only now, but from all Antiquity, able to bring clouds of witnesses, to the stake, for the prooffe of the wildest Opinions: And, if I am not much mistaken, from the reverberation of her heat, the flames of the antient Persecutions, as well as those that followed, were at least increased, if not kindled.

21. All Religions, but Ours, are accounted idolatrous; and *Idolatry* is a misprision of the true *Worship*, in lieu of which some other is intruded upon believe, more catching to sense and auspicious to Legislators Designs; then that purer reverence due onely to the honour and perfect will of God before which it is very ordinary with

unsancti-

unsanctified *Politicians* to interject such
false *mediums*, as may flatter or terri-
fy their subjects into an awfull obedi-
ence of themselves and their Lawes:
Therefore since nothing in *externall*
Worship can be performed, but in some
place, or after this or that manner,
which unity and time will soone make
generall, and so concoct what was
formerly indifferent, into a religious
Ceremony; by which, *Superstition* if not
Idolatry, hath stole into the *Roman*
Church, who by imposing a necessity
upon what was at first possibly a mis-
take, or a meere extravagancy, have
bred such a reverence in their people
towards things proceeding perhaps
from no higher inspiration, then the
breath of Authority, that they expect
no salvation without them: which fond
overweening may justly bring many
laudable *Customes*, derived to us from
unquestioned ancient *Tradition*, into
the same predicament the *Brazen*
Serpent fell, when by the *Jewes* it
was abused to *Idolatry*: which
though a *Type* of our Saviour, was

it selfe without question lawfully dis-
 figured: This makes me confesse,
 that though I honour antient Traditi-
 on with the highest ———, I can-
 not be of that spirit to contest for
 her (or against her) unto blood; I do
 rather beleive the cruell Contention
 begun between the *Greeke* and
Latine Churches, about the time of
Easter, resulted from Ambition more
 then Piety, as may appeare by the un-
 happy consequences of that strife.
 This may perswade to a Conformity
 with such governments, as shall ex-
 plode former modes used in the exte-
 rnal worship of God: the Question
Who required these things at your hands?
 may one day prove as hard to resolve,
 and cause no lesse astonishment, then
 fell upon him interrogated, *How*
camest thou in hither, not having a trad-
ding Garment? understood of endow-
 ments far more essentiall to salvation,
 then any humane Constitutions can be.

22. As it is manifest, that most Pri-
 ces and men in power (the not un-
 likeliest to know Truth, because it is
 suspected

affected they did at first disguise it) make no more account of Religion than the Profit and Conveniency it brings, is able to compensate; So the abused Rabbis, if once emancipated out of the fetters, their former Creed confined them to, value the Church; as they doe the old Coyner they digge up, which they take for Counters, because they find them subject to rust, and are not able by reason of their Roman Inscriptions (the Characters of the Jews), which opinion rather then judgement imagines them branded withally to make them passe in the strict commerce of these intonicated times: whereby they exchange that for baser metall, which in it selfe perhaps is pure Gold, only attached unhappily by the Cankers and Corruption of age, either scoured off, then melted.

23. But if St Peter's pretended successor, the Pope, be found guilty of such erroneous mistakes, it cannot be so much a Solécisme in Reason, with our Sages to place St Thomas in the Chaire, believing, like him, no more, then

then lies patent to humane understanding, which is as much as can decently be imposed upon a new believer, without a Miracle: Reason being all the Touchstone besides left in our hands, to distinguish this Gold from the dross, they pretend our Religion hath contracted *The Scripture* alone seeming unable, by reason of her diverse Readings, and the severall sounds, variety of Expositions have put upon it to decide all differences: Besides the long abode she hath made at Rome (where who knows whether or no, or how far, that Bishop hath put in his foot?) may render her, in some opinions, suspected, as participating of the like Corruptions, we see manifested in Translations: So as it may possibly be wished, Learning had never taken her out of the hands of Tradition: where for many yeares she remained with more quiet, then ever she enjoyed since she grew domesticall with all sorts of understandings, who have been connived at by the State (how prudently I dare not determine)

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mine) whilst they cut her more short,
or extended her longer, as best fitted
their ends and occasions. Now if Faith
be not allowed to be taken implicitly
from the Authority of any Church:
A freedome of choice, by consequence,
will result to all, by which Salvation
must be wrought out: And in this wild-
dernesse of contention we have no bet-
ter guide to follow then *Reason*, found
the same for many thousands of years,
though *Beliefe* hath been observed to
vary every Age. And since so consi-
derable a falshood is thought to be
discovered by our Governours, in the
Clergy's Tener, for the *Impunity of*
Kings: why may not their poore
Subjects be unsatisfied, about the
Place, they shall receive their owne
Reward or punishment in after this
Life, or what else may befall these
dusty Bodies of our's? Yet I say not
this to diminish your Faith, but to en-
crease your Charity towards *tender*
Consciences, who may pretend cause e-
nough to doubt. Though my single
Judgment is still ready to determine:

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for

for *Antiquity*: which I would have you reverence, but not conclude infallible; yet I should take her word sooner in *Divinity*, then any other *Learning*, because That is clearest at the beginning, all Studies else more muddy, receiving clarification from experience.

All truth familiar unto mortals is only legible by the eye of *Reasent* *Revelation*, *Prophecy*, &c. being strangers now to flesh, and ever too high elevated for the perpetuall commerce of such weak Creatores, who may sometimes enjoy a glimmering of them, as the Northerne inhabitants do of the Sun in winter, not permanent longer then they are able to fan away the dark Clouds of infidelity, which dims their Light upon the absence of the Extrastar: Whereas *Reason* passeth in an universall commerce, being of an unquestion'd alloy, and therefore likeliest to be the Oracle of the everliving God; said by Solomon, to have squar'd the barres of the Earth by her rule, and so, not improbably supposed to have measur'd out

out a way to heaven by her Line.
 St Paul allowes the notice of Gods
 universall goodnesse, for a sufficient
 evidence to convince the disobedient
 Heathen; and may not the same as well
 save the faithfull observers of the
 pater Law of nature? Shall the right-
 eous Judge of all things be found
 with two weights, one to save, another
 to damn by? *Reason* only commands
 believe, all things else beggit, so farre
 as the most stupendious *Miracles*
 that ever were, cannot confute, though
 'tis possible they may silence it for
 a time: But *Beliefe* changeth, and im-
 pairing or mending imply's a wea-
 ring out; imperfections *Reason* is unca-
 pable of, remaining the same for ever
 as the most faithfull guide to our Ma-
 jesty.

24. It is no lesse worth your obser-
 vance then admiration, that some of
 the wild Indians and other people by
 us stiled *Barbarous*, are yet more
 strangers to the unfocisble sinnes of
 Improbability, Carelesnesse, &c. then
 such as pretend to advance their Con-
 version;

versions. Of which this may be a reason, that whil'st they remain constant to the pure Dictates of Nature, they imagine no Meditation to secure their hopes, or screen their Feares, conceived to depend on another life, but their owne Endeavour, which might give *Paul* an occasion, to pronounce them *a law to themselves*, and therefore possibly within the compasse of Gods secret grace: it being our Saviours owne Confession to him that had kept the Commandments, that nothing wanted but the sale of his *Propriety*: a terme these understand not, having all in Common, and if the last part be looked upon as omitted, I would faine know, who follows his master best, He that comes laden with what he is able, & goes as farre as he can with him: or else he that hath lost it all, or is lazy and lies down by the way: Acceptance being a far easier grant, then Pardon.

25. *Religions* do not naturally differ so much in themselves, as fiery and uncharitable men pretend: who doe not seldome persecute those of their own Creed,

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Creed, because they professe it in other
 Terms: They do not only *like thy*
conscience, what is Truth, but give her
 full leasure to resolve thee; For he that
 goes out of the way with her consent,
 is likelier to find rest, then he that
 plods on without taking her Directions.

Therefore do nothing against the
 counsell of this guide, though she is
 observed in the world to render her
 owners obnoxious to the injury & de-
 ceipt of all that converse without her;
Nothing being more hard and chargeable
to keep then a good Conscience.

26. Let no seeming opportunity pre-
 vaile so farre upon your *curiosity*, as to
 entice you to an *inspection* into your
future fortune: since such *Inquisiti-*
nesse was never answered with good
 successe: The world, like a Lottery affor-
 ding multitudes of Crosses, for one
 Prize, which reduced all into a Summe
 must by a necessary consequence, ren-
 der the remainder of life tedious, in
 removing present Felicities, to make
 roome for the contemplation of future
 Miseries.

Do

Do not preengage *Hope* or *Fear* by a tedious expectation; which may lessen the pleasure of the first, yet cannot but aggravate the weight of the latter, whose arrivall is commonly with a lesse traine of inconveniences, then this harbinger strives to take up roome for *evill Fortune* being no lesse *inconstant* then *good*. Therefore render not thy selfe giddy, by poring on *Despaire*, nor wanton with the contemplation of *Hope*.

27. Stamp not the *Impresse* of a *divine vengeance* upon the *Death* or *Misfortunes* of others, though never so prodigious; for feare of penning a *Satyre* against your selfe, in case you should fall under the same *Chance*. Many things being taken up as dropped out of an immediate *celestiall Hand*, that fell from a no higher pitch, then where *God* in his providence hath placed such *Events*, as waite upon all times and occasions; which *Prayers* and *Prudence* are not able alwaies to shroud you from: Since upon a strict Enquiry, it may appeare, that in

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relation to this world, the Godly have as little cause to bragge, as the wicked to complaine.

28. Be not easily drawne to lay the soule imputation of Witch-craft upon any, much lesse to assist at their Condemnation, so common among us; For who is sufficient for these things, since we are as ignorant in the Benivolences, as Malignities of Nature? Mad-men presenting in their melancholly Extralies, as prodigious confessions and gestures, as are objected to these so lesse infatuated People. And if this humour hath so far prevailed with some, as to take themselves for Urinals, Wolves, and what not; Can it seem impossible for those, invaded by all the causes of discontent, to imagine themselves Authors of what they never did? Most of these strange Miracles they suppose, being hatch'd by the heat of imagination, or snatch'd out of the huge masse of contingences, such a multitude of Individuals, as the world produceth, cannot choose but stumble upon;

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Neither may it be admitted, with due reverence to the divine Nature, That *Prophecy* should *cease*, and *Witches* so *abound*, as seemes by their frequent Executions, which makes me think the strongest Fascination is incircled within the *ignorance* of the Judges, *malice* of the Witnesses, or *stupidity* of the poore Parties accused.

29. Be not therefore hasty to register all you understand nor it the black Calender of Hell, as some have done the *Weapon* *salutary*: passing by the cure of the *Kings* *evill*, altogether as improbable to *seale*: Neither *rashly* *condemne* all you meet with that contradicts the common received opinion, least you should remaine a foole upon record, as the *Pope* doth, that anathematized the *Bishop* of *Salzburg*, for maintaining *Antipodes*; and the *Consistory*, that may possibly attaine the same honour, for decreeing against the probable opinion of *the Earth's* *Adoration*: Since the branding of one *Truth* imports more disrepute, then the broaching of ten *Errors*: These being

ing.

ing| only lapses in the search of new
reason, without which there can be no
addition to knowledge: That, a mor-
dering of it, when by others greater
wisdom and industry it is begotten:
Not to be accounted lesse then an un-
pardonable sin against the Spirit of
Learning. Therefore *mingle Charity*
with Judgment, and *temper your Zele*
with Discretion, so may your owne
Fame be preserved, without intren-
ching upon that of others.

Fall not out with *Charity*, though
you find for the most part, Ingratitude
lying at her Gate: which God hath con-
trived the better to reserve requitall to
himselfe.

30. As he offers an high indignity to
the *Divine Nature* that robs God of his
honour, by owning thoughts of him
unsutable to the Dictates of Reason
(the exactest Engine we have to
measure him by, out of the Volume
of his Word;) So doth he offend no
lesse against *Probity* that detaines
another's *due*, contrary to Justice and
the clamours of his owne Consci-
ence; whereby he makes *Himselfe* and

his Posterity heirs to the curse, which the wheele of Providence, moved by the breath of God's first Flie, doth usually stamp upon those, that endeavour to deface the image of Goodnesse and Equity, which appeared in all things at the beginning. Therefore be not forward to promote any *distracting Tumors*, or licentiousness, such *ill-gotten affairs*, as the Law of power may for a small summe be wooed to possess you of, out of a hope to engage you, or a feare they might revert, in case they were not diffused amongst a multitude of owners.

Make not *Law*, or the Power you may possibly exercise in the *Commonwealth*, instrumentall to your private Malice: *No murders being so bloody*, as those committed by the sword of Justice.

31. Let not the Cheapnesse or Conveniency of Church lands tempt you to their purchase: For though, I have not observed a vengeance so nimble in this world, as Divines pretend,

sterend, yet what prudence is there to submit all your future success to be measured out, by so severe Expositions, as Church-men usually make of *Sacrilegious Persons*, which all are registred to be that meddle with their *Rectors*? besides the danger and shame of refunding, in case a contrary zeale should repossesse the people, whose clamours and warrant cannot be thought lesse sufficient to obliterate your Title, then the former, written, as may be supposed, with more authentic Inke.

32. Denounce no *sanctity* against the *Clergy*, for supported by *Prayer* or *Policy*, they cannot long wait an opportunity to revenge themselves: Neither oppose any *Religion* you find established, how ridiculous soever you apprehend it. For though like *David*, you may bring unavoidable Arguments to stagger a popular error, None but the monsters owne Sword, can cut off the head of one universally received.

Runne not hooting after every

nor Light you may observe to wander about, nor endeavour by a tumultuous dispute to puffe it out: for he that will not quench the smoking flax, may possibly accept of a Lamp composed of no richer stuffe then Rushes.

33. Gudge not Tithes, to the Teachers of the Gospell, assigned for their wages by the divine Legislator; Of whose institutes this was none of the least profound; That the tribe of Levi were prohibited all other Revenue, then what was deducible out of the 10 part of the other Eleven increase: setting bounds thereby to all the improvement, their wisdomes, and the tie the Priesthood had over the peoples consciences, might in the future possibly make, in causing their Maintenance to rise and fall, proportionable to the generall standard of the Nations felicity; which this limitation obliged them to promote, and for their owne sakes, to oppose all incroachments likely to interrupt their brethren utility. This prompts me to believe, that if the like salary were assigned
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here, we might promise to our selves the same success; Provided the sovereign Power reserved in their own hands the collation of *Benefices*, without giving leave to any *Stipendiaries* or *Leases*, that signify little lesse then an *Anticlergy*: And to perswade this, there may be more Reason, then the narrow project of this Discourse is able to find roome for.

34. Yet I cannot but by the way, mind you of the superlative *Wisdom* of *Moses*: who, lest one sacrilegious injury should have proved a precedent for a greater (had the people made a benefit by the spoile) employed the *Smelters* of *Corah* and his complices to make plates for the *Altar*. But finding the *Gold* of *Idols* too rask, decently to be used in the service of God, he reduc'd them to dust, and threw them into the River: least the multitude, having been besli'd on a *False*, a false Deity, should, after assume the boldness, to rob the true One, and thosel his institutes appointed to live by his service;

35. And here it may not improperly be said, that *Cardinal Wolsey* was ignorant of, or had forgot this Aphorism of Policy, when he put down *Monasteries* to build *Colleges*; by which he instructed that docile Tyrant *Henry* the right to improve the same, there being nothing forwarder to diminish the results of *Zelo* and *Ignorance*, than *Learning* and *Knowledge*. Neither did he discover himself a more accomplished Courtier, when he laid the foundation of *Asper* for a living King, who could not be delighted with the sight of a *Tyrant*, though never so magnificent, having lived in so high a Sensuality, as I may doubt, whether he would then have exchanged it for the joys of Heaven it self. I instance in this, as an example, to dissuade you from thinking a dissipation of matters to be *suavitas* *dispendio* before *Princes* as men in *power*; who have nothing so much, as the thoughts of their own *honesty* and therefore unlikely to be pleased with the *Messengers* of it.

ADVICE

ADVICE TO A SON.

The Conclusion.

BEAR alwaies a fillall reverence to
your deare Mother, and let her
live old age, if she attaine it, *from*
inconsistencies you; Since that little, she may
keep from you, will be abundantly re-
compensed, not only by her prayers,
but by the tender care she hath, and
ever will have of you: Therefore in case
of my Death (which wearinesse of the
world will not suffer me to ad-
journ, so much as by a wish) doe not
proportion your respect by the mode
of other Sons, but to the greatness of
her desert, beyond requitall in relation
to us both.

2. Continue in love and amity with
your Sister, and in case of need, help her
what you are able; Remembering, you
are of a piece, and Her's and Yours differ
but

but in Name; which I presume (upon want of issue) will not be denied to be imposed on any child of hers; you shall desire to take for your owne.

3. Let no time expunge His Memory that gave you the first tincture of Erudition; to which he was more invited by Love then Profit, no lesse then his incomparable Wife: Therefore if God make you able requite them, and in the meane while register their Names, among those you stand most obliged unto.

4. What you leave at your death, let it be without Controversy; else the Lawyers will be your heires.

5. Be not sollicitous after Pompe at my Buriall, nor use any expensive funnall Ceremonies, by which, Mourner, like Grief, devours the Living, under pretence of burying a dead Carcasse. Neither can I apprehend a Tomb Stone to adde so great a weight of glory to the dead, as it doth of Charge and trouble to the Living. None being so importunent masters, in my opinion, as those that build Houses for the Dead. He that lies

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lies under the Herse of Heaven is convertible into sweet herbs and flowers, that may rest in such bolomes, as would shreek at the ugly buggs, may possibly be found crawling in the Magnificent Tombe of *Henry* the Seventh: which also hindes the variety of such contingent Resurrections, as unarched Bodies enjoy, without giving interruption to That, which He that will not againe die, hath promised to such as love him and expect his appearing: Besides, that man were better forgotten, who hath nothing of greater moment to register his Name by, then a Grave.

Contest not with such frantick people, as deny men the *Buriall* formerly used Christian; since unquietnesse importunes a living Body more, then a Ceremony can advantage one that is dead. Neither be too rigid in giving or leaving out the *title of Saint*, before their Names that appeare in the Scripture to have been really such: Since the practise in both senses, hath been often abused; the first to an overes-

steem of the Creature, the latter to the discouragement of Piety, through a second Martyrdome inflicted upon the repute of those, who laid downe all care of the world, if not their lives, for the Gospel. Thus a wise man may convert the most putrid humors to a pious use, or where this falls short of a good Conscience, to ete it out with Patience, a far easier remedy, then a lesse probable Contention. These and an hundred other Changes ought not to disturbe our Rest, who are lesse interested in what can happen after our death, than in what was extant before our birth; No bookes being legible in the darke Grave.

6. Neither can I apprehend such Horror in Death, as some do that render their lives miserable to avoid it, meeting it oftentimes by the same way they take to shun it. Death, if he may be ghesse'd at, by his elder brother Sleep, (borne before he was thought on, and fell upon *Adam*, ere he fell from his Maker) cannot be so terrible a Messenger, being not without much Ease, if

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not some Voluptuousness. Besides, nothing in this world is worth coming from the house-top to fetch it, much less from the deep Grave; furnished with all things, because empty of Desires. And concerning a future Account, I find the Bill to swell, rather than shrink, by continuance; Or if a stronger propensity to Religion, resides in Age, then Youth (which I wish I had no cause to doubt of) it relates more to the temperature of the Body, than any improvement of the Mind, and so unworthy of any other reward, than what is due to the effects of humane infirmities.

8. To conclude, Let us serve God with what reverence we are able, and do all the good we can; making as little unnecessary worke for repentance, as is possible. And the mercy of our Heavenly Father, supply all our Defects in the Son of his Love. AMEN.

Thus I have left you finished (Dear Son) a Picture of the World; in this at least like it, that it is frail and confused;

for being an Originall not a Copie: He
more forrein help having been employ'd in
it, then what my owne miserable Experi-
ence had imprinted in my Memory. And
as you have by triall already found the
Truth of some of These; So I most ear-
nestly begg of you to trust the rest, without
thrusting your fingers, like a Child, into
those flames, in which your Father hath
formerly been burnt, and so, add to your
owne purchase, to the multitude of incon-
veniences, he is forced to leave you by in-
heritance.

Now You are Taught to Live, there's nothing I
Bilke me worth Learning, but the way to Die.

The End.



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AN INDEX

of the Particulars contained
in this

ADVICE TO A SON.

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noted in a different
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